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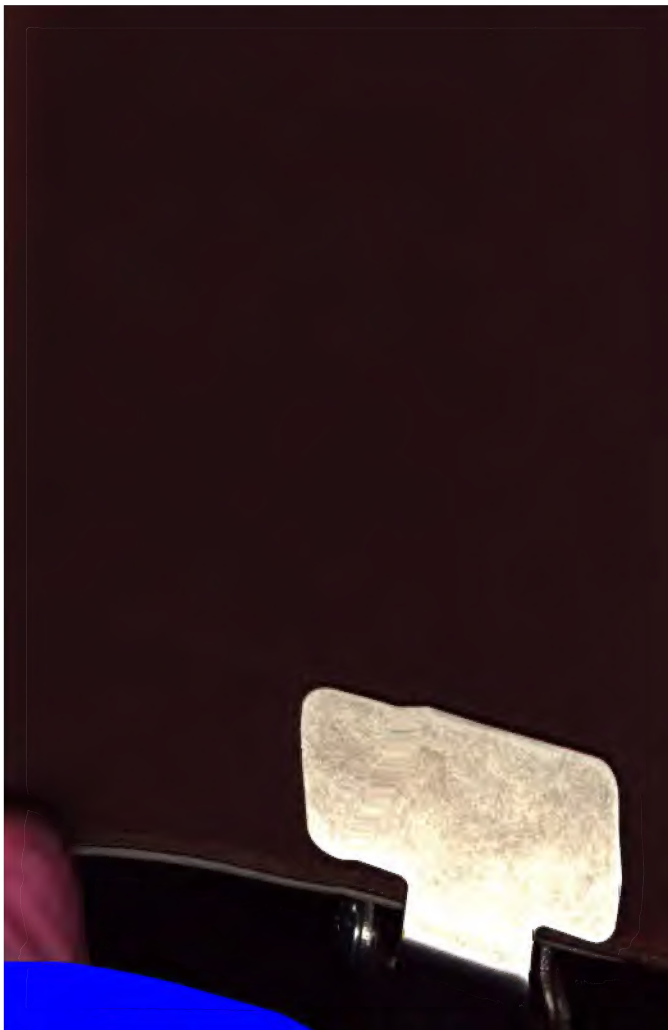
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GRAMMAR SCHOOL  
TEXTS.

ST MATTHEW'S GOSPEL









*W*<sub>HITE'S</sub> *G*<sub>RAMMAR</sub> *S*<sub>CHOOL</sub> *T*<sub>EXTS</sub>

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# ST. MATTHEW'S GOSPEL

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.



LONGMANS, GREEN, AND CO.

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## P R E F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and *Æsop*—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

## INTRODUCTION.

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WHEN our Lord Jesus Christ entered upon His public ministry, He began to gather around Him a little band of disciples. Amongst these was a Publican (see article *τελῶνης* in Vocabulary) named Matthew (called Levi by St. Luke, v. 27). Matthew, at the time he was summoned to "follow" Jesus, was engaged in his vocation, and was "sitting at the receipt of custom" (ch. ix. 9) in Capernaum, receiving payment of certain taxes imposed upon the Jewish people by their Roman conquerors. Subsequently (ch. x. 3) he was appointed one of the twelve Apostles. He thus became the constant companion of his Master, hearing His words and witnessing His deeds, and was thereby enabled of his own personal knowledge to furnish that account of our Lord's history and teaching, which is known to us as "St. Matthew's Gospel."

Critics have differed, and still differ, widely as to the time at which this Gospel was written. Among the ancients some considered that it was composed in the eighth year after the Ascension, *i.e.* A.D. 41; others, in the fifteenth year after that event, *i.e.* A.D. 48; and others again held that it appeared between A.D. 58—60. In this conflict of opinions it is scarcely possible to decide what is its real date. It is to be observed, however, that there are two passages in the work itself which seem to be against the view that it was given to the world so soon as A.D. 41. Of these passages the one is found at ch. xxvii. 8: "Wherefore that field"—*i.e.* the potter's field purchased with the blood-money returned by Judas to the chief priests—"was called the field of blood, *unto this day.*" The other occurs at ch. xxviii. 15: "So they"—*i.e.* the Roman soldiers—"took the money"—by which

the chief priests and elders bribed them to say that the body of the crucified Jesus had been stolen by His disciples while they themselves were asleep—"and did as they were taught; and this saying is commonly reported among the Jews *until this day*." It has been held that some longer interval than eight years must have occurred between the events narrated above and the time indicated by the expressions *unto this day* and *until this day*, but that a lapse of about twenty years would justify the employment of such terms; and hence that St. Matthew's Gospel probably made its appearance between A.D. 50-60.

A point no less disputed than the foregoing is the language in which this Gospel was written. Some have contended that it was written in Hebrew, or rather in Aramaic, which was the vernacular language of the Jews after their return from the Babylonian captivity, and a compound of the Syriac and Chaldee tongues. Others have maintained that it was composed in Greek. Others, again, have supposed that it was dictated by St. Matthew to two of his disciples, of whom the one wrote it in Aramaic, the other in Greek. Setting aside, however, this last view as untenable, it has to be stated that the most ancient opinion undoubtedly was that St. Matthew wrote in Aramaic; but to whom the Greek translation, which such an opinion necessitates, is to be attributed, no mention has ever been made.

On the other hand certain considerations seem to point to a Greek original. *Firstly*, from the time of the conquest of Palestine by Alexander the Great, B.C. 332, the natives of that country became to a great extent habituated to the language of their conquerors; and, indeed, it is a remarkable fact that at every step of Alexander's victorious progress the Greek language took root and flourished. The better educated portion of the people of Palestine, and the inhabitants of the principal towns, would probably be well acquainted with it. Such of them as were settled on the sea-board of their country, and such of them as being engaged in commerce moved about along the shores of the Mediterranean, would probably use no other. Only the stationary inhabitants of the interior of Palestine would

be likely to retain the Aramaic language. *Secondly*; the prevalent employment of Greek made the Septuagint the popular version of the Old Testament Scriptures; and it is from the Septuagint that numerous quotations occurring in the recorded speeches of our Lord are directly made. Whence it follows, also, that ordinarily our Lord must have employed Greek in addressing His hearers. That He did so is strongly supported by the fact, that when He used the vernacular words *ταλὶθὰ, κοῦμι* in raising the daughter of the ruler of the Synagogue, St. Mark, who alone records the circumstance (ch. v. 41), deems it necessary to give their Greek force; viz., *τὸ κορδασιον, ἔγειρε*. Girdlestone observes in his work on the Synonyms of the Old Testament, "One thing is certain; if the Greek Gospels do not give our Lord's *original* discourses, it is in vain to look to any other source for them. If *they* are not originals, we have no originals." *Thirdly*; St. Matthew mentions at ch. xxvii. 46 that Jesus, while hanging on the Cross, cried with a loud voice Ἠλὶ, Ἠλὶ, λαμμὰ σαβαχθαῆνι; Having done so, he immediately gives the Greek translation of those words; viz., *Θεὸς μου, Θεὸς μου, ἰσχυρί μου ἐγκατέλιπες*;—a thing that he would not have done, had he written his Gospel in the vernacular language of his country. *Fourthly*; no ancient writer affirms that he had seen an Aramaic version of St. Matthew's Gospel.

Origen, one of the most eminent of the early Christian writers, who was born about A.D. 187, states that St. Matthew's Gospel was composed in Hebrew characters, *γράμμασιν Ἑβραϊκοῖς συντεταγμένον*. This is, in some degree at least, equivalent to what Girdlestone offers as "a possible solution" of the much-vexed question of the original language in which this Gospel was written; viz., that some copies of the book were specially prepared in Hebrew characters for the use of those who spoke Greek, but could not read it. Still, even supposing this to be the case, no copies of the kind have ever come to light.

With regard to the peculiarities of St. Matthew's Gospel some few remarks may be offered. St. Matthew writing for his own nation refers to the Old Testament Scriptures more frequently than do the other Evangelists,



and especially points out various fulfilments of prophecy. He traces the genealogy of Christ from Abraham, through David, down to His legal father Joseph, the husband of the Virgin Mary. He gives prominence to the Lord's teaching on the Moral Law, rescuing it from the false glosses of the traditionists, and insists on the Judgment to come. He it is who records the awful catalogue of denunciations against the Scribes and Pharisees ; and who emphasizes the fact of the Resurrection by narrating the precautions taken by the chief priests in sealing the stone of the sepulchre and setting a Roman watch, and by showing the failure of all efforts to neutralize its consequences. Once more, it is he who gives the formula for the admission of believers into the new discipleship of the Gospel by Baptism "in the name of the Father, and of the Son, and of the Holy Ghost." These points serve to exhibit the independence and reality of the various accounts he has supplied, while they claim for his Gospel the reverent confidence of those who come to the word of God in a spirit of humility and prayer, and with a desire to learn how they may be saved.

After our Lord's Ascension, St. Matthew is said by Eusebius to have preached in Judæa for fifteen years, and after that to have gone to foreign lands. Nothing, however, is certainly known of his ministry. The original opinion held respecting his death was that it was a natural one. The tradition that he suffered martyrdom, whether true or false, belongs to a later age.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

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**ΟΜΑΡ. Ι. <sup>1</sup>ΒΙΒΛΟΣ** γενέσεως <sup>1</sup>Ιησοῦ Χριστοῦ, υἱοῦ <sup>2</sup>Δαβίδ, υἱοῦ <sup>3</sup>Ἀβραάμ.

<sup>4</sup>Ἀβραὰμ ἐγέννησε τὸν <sup>5</sup>Ἰσαάκ. <sup>6</sup>Ἰσαὰκ δὲ ἐγέννησε τὸν <sup>7</sup>Ἰακώβ. <sup>8</sup>Ἰακώβ δὲ ἐγέννησε τὸν <sup>9</sup>Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. <sup>10</sup>Ἰούδας δὲ ἐγέννησε τὸν <sup>11</sup>Φαρὲς καὶ τὸν <sup>12</sup>Ζαρὰ ἐκ τῆς <sup>13</sup>Θαμάρ. <sup>14</sup>Φαρὲς δὲ ἐγέννησε τὸν <sup>15</sup>Ἑσρῶμ. <sup>16</sup>Ἑσρῶμ δὲ ἐγέννησε τὸν <sup>17</sup>Ἀράμ. <sup>18</sup>Ἀράμ δὲ ἐγέννησε τὸν <sup>19</sup>Ἀμιναδάβ. <sup>20</sup>Ἀμιναδάβ δὲ ἐγέννησε τὸν <sup>21</sup>Ναασσών. <sup>22</sup>Ναασσών δὲ ἐγέννησε τὸν <sup>23</sup>Σαλμών. <sup>24</sup>Σαλμών δὲ ἐγέννησε τὸν <sup>25</sup>Βοὺζ ἐκ τῆς <sup>26</sup>Ῥαχάβ. <sup>27</sup>Βοὺζ δὲ ἐγέννησε τὸν <sup>28</sup>Ὠβηδ ἐκ τῆς <sup>29</sup>Ῥούθ. <sup>30</sup>Ὠβηδ δὲ ἐγέννησε τὸν <sup>31</sup>Ἰεσσαί. <sup>32</sup>Ἰεσσαί δὲ ἐγέννησε τὸν <sup>33</sup>Δαβίδ τὸν βασιλέα. <sup>34</sup>Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν <sup>35</sup>Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. <sup>36</sup>Σολομῶν δὲ ἐγέννησε τὸν <sup>37</sup>Ῥοβοάμ. <sup>38</sup>Ῥοβοάμ δὲ ἐγέννησε τὸν <sup>39</sup>Ἀβιά. <sup>40</sup>Ἀβιά δὲ ἐγέννησε τὸν <sup>41</sup>Ἀσά. <sup>42</sup>Ἀσὰ δὲ ἐγέννη-

ησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε  
 τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὁζίαν.  
 Ὁζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ  
 ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν  
 Ἐζεκίαν. <sup>10</sup>Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ.  
 Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών. Ἀμών  
 δὲ ἐγέννησε τὸν Ἰωσίαν. <sup>11</sup>Ἰωσίας δὲ ἐγέν-  
 νησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ  
 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. <sup>12</sup>Μετὰ δὲ  
 τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν-  
 νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε  
 τὸν Ζοροβάβελ. <sup>13</sup>Ζοροβάβελ δὲ ἐγέννησε  
 τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλια-  
 κεῖμ. Ἐλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ. <sup>14</sup>Ἀζώρ  
 δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε  
 τὸν Ἀχεὶμ. Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ.  
<sup>15</sup>Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ  
 δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέν-  
 νησε τὸν Ἰακώβ. <sup>16</sup>Ἰακώβ δὲ ἐγέννησε τὸν  
 Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη  
 Ἰησοῦς ὁ λεγόμενος Χριστός. <sup>17</sup>Πᾶσαι οὖν  
 αἱ γενεαὶ ὑπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ  
 δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετ-  
 οικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ  
 ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χρι-  
 στοῦ, γενεαὶ δεκατέσσαρες.

18ΤΟΤ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἑστίν ἁγίου. 21Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· 23Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὃ ἔστι μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. 24Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. 25Καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ΟΗΑΡ. ΙΙ. 1ΤΟΤ δὲ Ἰησοῦ γεννηθέντος ἐν

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἑρῳδου  
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρ-  
 εγένοντο εἰς Ἱεροσόλυμα, ἔλεγοντες· Ποῦ ἐστὶν  
 ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν  
 γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ  
 ἦλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup> Ἀκούσας δὲ  
 Ἑρῳδῆς ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα  
 Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup> Καὶ συναγαγὼν  
 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ  
 λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς  
 γεννᾶται. <sup>5</sup> Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ  
 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ  
 προφήτου· <sup>6</sup> Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα,  
 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις  
 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. <sup>7</sup> Τότε  
 Ἑρῳδῆς λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε  
 παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.  
<sup>8</sup> Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορ-  
 ευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου·  
 ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ  
 ἔλθων προσκυνήσω αὐτῷ. <sup>9</sup> Οἱ δὲ ἀκούσαντες  
 τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ,  
 ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως  
 ἔλθων ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.  
<sup>10</sup> Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

μεγάλην σφόδρα. <sup>11</sup>Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup>Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup>Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. <sup>14</sup>Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. <sup>15</sup>Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. <sup>16</sup>Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαύχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων. <sup>17</sup>Τότε ἐπληρώθη τὸ ρηθὲν ὑπὸ Ἰερεμ-

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἑρῳδου  
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρ-  
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 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ  
 προφήτου· <sup>6</sup>Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα,  
 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις  
 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. <sup>7</sup>Τότε  
 Ἑρῳδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε  
 παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.  
<sup>8</sup>Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορ-  
 ευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου  
 ἐπ' ᾧ ἐῴρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ  
 ἔλθων προσκυνήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες  
 τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστήρ,  
 ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως  
 ἔλθων ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.  
<sup>10</sup>Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

Κυρίου, εὐθείας ποιείτε τὰς τρίβους αὐτοῦ.  
<sup>4</sup>Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην  
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν  
ἀκρίδες καὶ μέλι ἄγριον. <sup>5</sup>Τότε ἐξεπορεύετο  
πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· <sup>6</sup>καὶ  
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομο-  
λογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>7</sup>Ἰδὼν δὲ  
πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων  
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν  
αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
<sup>8</sup>ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.  
<sup>9</sup>Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα  
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύ-  
ναι ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα  
τῷ Ἀβραάμ. <sup>10</sup>Ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς  
τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον  
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς  
πῦρ βάλλεται. <sup>11</sup>Εγὼ μὲν βαπτίζω ὑμᾶς ἐν  
ὑδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχ-  
όμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ  
ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς  
βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. <sup>12</sup>Οὗ  
τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ



τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

<sup>13</sup>Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. <sup>14</sup>Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; <sup>15</sup>ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. <sup>16</sup>Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεφύχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. <sup>17</sup>Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

**ΟΜΑΡ. ΙV.** <sup>1</sup>ΤΟΤΕ ὁ Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. <sup>2</sup>Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. <sup>3</sup>Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται

ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ  
 διὰ στόματος Θεοῦ. <sup>5</sup>Τότε παραλαμβάνει  
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ  
 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·  
<sup>6</sup>καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε  
 σεαυτὸν κάτω· γέγραπται γάρ· "Οτι τοῖς  
 ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ  
 χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς  
 λίθον τὸν πόδα σου. <sup>7</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς·  
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον  
 τὸν Θεόν σου. <sup>8</sup>Πάλιν παραλαμβάνει αὐτὸν  
 ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν  
 αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ  
 τὴν δόξαν αὐτῶν· <sup>9</sup>καὶ λέγει αὐτῷ· Ταῦτα  
 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς  
 μοι. <sup>10</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε  
 ὀπίσω μου, Σατανᾶ· γέγραπται γάρ· Κύριον  
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ  
 λατρεύσεις. <sup>11</sup>Τότε ἀφίησιν αὐτὸν ὁ διάβολος·  
 καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν  
 αὐτῷ.

<sup>12</sup>Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρ-  
 εδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup>Καὶ  
 καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατῴκησεν εἰς  
 Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις  
 Ζαβουλῶν καὶ Νεφθαλείμ· <sup>14</sup>ἵνα πληρωθῇ

τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος·  
 15 Ἡ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν  
 θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
 τῶν ἐθνῶν· 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτει,  
 εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρα  
 καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ  
 λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία  
 τῶν οὐρανῶν.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
 Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
 λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν  
 αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν  
 θάλασσαν· ἦσαν γὰρ ἀλιεῖς. 19 Καὶ λέγει  
 αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς  
 ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ  
 δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβὰς  
 ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον  
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
 αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ  
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐ-  
 τῶν· καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως  
 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν  
 ἠκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ  
 Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup>Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup>Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

**CHAP. V.** <sup>1</sup>Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων· <sup>3</sup>Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup>Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup>Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup>Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup>Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. <sup>8</sup>Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. <sup>9</sup>Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. <sup>10</sup>Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-

οσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup>Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥήμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. <sup>12</sup>Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<sup>13</sup>ΤΜΕΙΣ ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται ; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>14</sup>Τμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὁρους κειμένη· <sup>15</sup>οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup>Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup>Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. <sup>18</sup>Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <sup>19</sup>Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ

διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κλη-  
 θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ'  
 ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται  
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> Λέγω γὰρ  
 ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη  
 ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων,  
 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐραν-  
 ῶν. <sup>21</sup> Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·  
 Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται  
 τῇ κρίσει. <sup>22</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ  
 ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος  
 ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ  
 αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς  
 δ' ἂν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν  
 τοῦ πυρός. <sup>23</sup> Ἐὰν οὖν προσφέρῃς τὸ δῶρόν  
 σου ἐπὶ τὸ θυσιαστήριον, καὶ κεῖ μνησθῇς ὅτι ὁ  
 ἀδελφός σου ἔχει τι κατὰ σοῦ· <sup>24</sup> ἄφες ἐκεῖ  
 τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,  
 καὶ ὑπαγε· πρῶτον διαλλάγηθι τῷ ἀδελφῷ  
 σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.  
<sup>25</sup> Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως  
 ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε  
 παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε  
 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς.  
<sup>26</sup> Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως  
 ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. <sup>27</sup> Ἠκούσ-

ατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις. <sup>28</sup>Εγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup>Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>30</sup>Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>31</sup>Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup>Εγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

<sup>33</sup>ΠΑΛΙΝ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. <sup>34</sup>Εγὼ δὲ λέγω ὑμῖν, Μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· <sup>35</sup>μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· <sup>36</sup>μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν

ποιῆσαι. 37 Ἐστω δὲ ὁ λόγος ὑμῶν· Ναί, ναί, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. 38 Ἠκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν Μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. 41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε μετ' αὐτοῦ δύο. 42 Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. 43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;



οὐχὶ καὶ οἱ ἰθνηκοὶ οὕτω ποιοῦσι ; <sup>48</sup> Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

**ΟΜΑΡ. VI. ἵΠΡΟΣΕΧΕΤΕ** τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θιαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup> Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ συλπίσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἄμην λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>3</sup> Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου <sup>4</sup> ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>5</sup> Καὶ ὅταν προσεύχῃ, οὐκ ἔση ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυνύαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἄμην λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>6</sup> Σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι

ἐν τῷ φανερῷ. <sup>7</sup>Προσευχόμενοι δὲ μὴ βαττο-  
 λογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ  
 ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.  
<sup>8</sup>Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ  
 ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι  
 αὐτόν. <sup>9</sup>Οὕτως οὖν προσεύχεσθε ὑμεῖς·  
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω  
 τὸ ὄνομά σου· <sup>10</sup>ἐλθέτω ἡ βασιλεία σου·  
 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ  
 ἐπὶ τῆς γῆς· <sup>11</sup>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον  
 δὸς ἡμῖν σήμερον· <sup>12</sup>καὶ ἄφες ἡμῖν τὰ ὀφειλ-  
 ήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλ-  
 έταις ἡμῶν· <sup>13</sup>καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
 πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ·  
<sup>14</sup>[ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις,  
 καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.] Ἐὰν  
 γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα  
 αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος· <sup>15</sup>ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις  
 τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν  
 ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>16</sup>Ὅταν δὲ  
 νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί,  
 σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα  
 αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύ-  
 οντες. Ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν  
 μισθὸν αὐτῶν. <sup>17</sup>Σὺ δὲ νηστεύων ἄλειψαί

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου  
νύχαι· <sup>18</sup>ὅπως μὴ φανῇς τοῖς ἀνθρώποις  
νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ  
κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ  
κρυπτῷ, ἀποδώσει σοι.

<sup>19</sup>ΜΗ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς  
γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου  
κλέπται διορύσσουσι καὶ κλέπτουσι· <sup>20</sup>θη-  
σαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου  
οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου  
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.  
<sup>21</sup>Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ  
ἔσται καὶ ἡ καρδία ὑμῶν. <sup>22</sup>Ὁ λύχνος τοῦ  
σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφ-  
θαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου  
φωτεινὸν ἔσται. <sup>23</sup>Εὰν δὲ ὁ ὀφθαλμός σου  
πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν  
ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκότος  
ἐστὶ, τὸ σκότος πόσον; <sup>24</sup>Οὐδεὶς δύναται  
δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισ-  
ήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξ-  
εται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ  
δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. <sup>25</sup>Διὰ  
τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ  
ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώμα-  
τι ὑμῶν, τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλεῖον

ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;  
<sup>26</sup>ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,  
 ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ σὺν-  
 άγουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν ὁ  
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον  
 διαφέρετε αὐτῶν; <sup>27</sup>τίς δὲ ἐξ ὑμῶν μεριμνῶν  
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
 πῆχυν ἓνα; <sup>28</sup>καὶ περὶ ἐνδύματος τί μεριμν-  
 ατε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς  
 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup>λέγω δὲ  
 ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 περιεβάλετο ὡς ἐν τούτων. <sup>30</sup>Εἰ δὲ τὸν χόρτον  
 τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλί-  
 βανον βελλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,  
 οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; <sup>31</sup>μὴ  
 οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί  
 πίωμεν, ἢ τί περιβαλώμεθα; <sup>32</sup>πάντα γὰρ  
 ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ  
 ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.  
<sup>33</sup>Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ  
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν. <sup>34</sup>Μὴ οὖν μεριμνήσητε  
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ  
 ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

**ΟΗΑΡ. VII.** <sup>1</sup>Μὴ κρίνετε, ἵνα μὴ κριθῇτε·  
 ἢ ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ

ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν.  
<sup>3</sup>Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
 τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ  
 δοκὸν οὐ κατανοεῖς; <sup>4</sup>ἢ πῶς ἐρεῖς τῷ ἀδελφῷ  
 σου Ὑψες ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφ-  
 θαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ  
 σου; <sup>5</sup>ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν  
 ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις  
 ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ  
 ἀδελφοῦ σου. <sup>6</sup>Μὴ δώτε τὸ ἅγιον τοῖς κυσί,  
 μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν  
 τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν  
 τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν  
 ὑμᾶς. <sup>7</sup>Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητ-  
 εῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται  
 ὑμῖν. <sup>8</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ  
 ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.  
<sup>9</sup>Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν  
 αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει  
 αὐτῷ; <sup>10</sup>καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν  
 ἐπιδώσει αὐτῷ; <sup>11</sup>εἰ οὖν ὑμεῖς, πονηροὶ  
 ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς  
 τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ  
 ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν  
 αὐτόν; <sup>12</sup>Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποι-  
 ῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε

αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφήται. <sup>13</sup>Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. <sup>14</sup>Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup>Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. <sup>16</sup>Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; <sup>17</sup>οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. <sup>18</sup>Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <sup>19</sup>Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup>Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. <sup>21</sup>Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. <sup>22</sup>Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σὺ ὀνόματι προεφητεύσαμεν, καὶ τῷ σὺ

ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ  
ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ; <sup>23</sup>καὶ  
τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω  
ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι  
τὴν ἀνομίαν.

<sup>24</sup>Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους  
τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ  
φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ  
ἐπὶ τὴν πέτραν· <sup>25</sup>καὶ κατέβη ἡ βροχὴ, καὶ  
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ  
προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε·  
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup>Καὶ πᾶς  
ο ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ  
ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις  
ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·  
<sup>27</sup>καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ,  
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ  
οἰκίᾳ ἐκείνῃ καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς  
μεγάλη.

<sup>28</sup>Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς  
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι  
ἐπὶ τῇ διδαχῇ αὐτοῦ· <sup>29</sup>ἦν γὰρ διδάσκων  
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-  
ματεῖς.

CHAP. VIII. <sup>1</sup>ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ  
τοῦ ὕδρου, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

<sup>2</sup>Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. <sup>3</sup>Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

<sup>4</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὲ εἶπης· ἀλλὰ ὑπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>5</sup>Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτόν, <sup>6</sup>καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. <sup>7</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. <sup>8</sup>Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>9</sup>Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup>Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>11</sup>Λέγω δὲ ὑμῖν, ὅτι πολλοὶ



ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν <sup>12</sup>οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>13</sup>Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· Ὕπαγε, καὶ ὡς ἐπίστευσας γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

<sup>14</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. <sup>15</sup>Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. <sup>16</sup>Ὁ ψίλας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· <sup>17</sup>ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup>ἸΔΩΝ δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup>Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. <sup>20</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. <sup>21</sup>Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. <sup>22</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἅψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. <sup>23</sup>Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup>Καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. <sup>25</sup>Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. <sup>26</sup>Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup>Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

<sup>28</sup>Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. <sup>29</sup>Καὶ ἰδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι

ἡμᾶς; <sup>30</sup>ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. <sup>31</sup>Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup>Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους. Καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. <sup>33</sup>Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup>Καὶ ἰδού, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

**ΟΜΑΡ. ΙΧ.** <sup>1</sup>ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον δι-  
 επέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup>Καὶ  
 ἰδού, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ  
 κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν  
 πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ· Θάρσει  
 τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>3</sup>Καὶ  
 ἰδού, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς·  
 Οὗτος βλασφημεῖ. <sup>4</sup>Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
 ἐνθυμήσεις αὐτῶν, εἶπεν· Ἵνατί ὑμεῖς ἐνθυμ-  
 εῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; <sup>5</sup>τί  
 γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί  
 σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι καὶ

περιπάτει ; ὅτι δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθεῖς ἄρῃ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. <sup>7</sup>Καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>8</sup>Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup>Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολουθε μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup>Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup>Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν ; <sup>12</sup>ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>13</sup>Πορευθέντες δὲ μάθητε τί ἐστίν· Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. <sup>14</sup>Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά· οἱ δὲ μαθηταὶ

σου οὐ νηστεύουσι; <sup>15</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup>Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup>Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μίγῃ, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρωτεροι συντηροῦνται.

<sup>18</sup>ΤΑΥΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. <sup>19</sup>Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup>Καὶ ἰδού, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· <sup>21</sup>ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. <sup>22</sup>Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

<sup>23</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς· <sup>24</sup>Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ· <sup>25</sup>ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγγέρθη τὸ κοράσιον. <sup>26</sup>Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

<sup>27</sup>Καὶ παρώγουσι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς υἱὲ Δαβίδ. <sup>28</sup>Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. <sup>29</sup>Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. <sup>30</sup>Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. <sup>31</sup>Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

<sup>32</sup>Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup>Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. <sup>34</sup>Οἱ δὲ Φαρ-

ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup>Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>36</sup>Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὥσεί πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup>Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>38</sup>Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**CHAP. X.** <sup>1</sup>ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup>Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· <sup>3</sup>Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· <sup>4</sup>Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

<sup>5</sup>Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε. <sup>6</sup>Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup>Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup>Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup>Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν. <sup>10</sup>μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. <sup>11</sup>Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μείνατε ἕως ἂν ἐξέλθητε. <sup>12</sup>Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. <sup>13</sup>Καὶ εἰ μὲν ἡ ἢ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰ δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <sup>14</sup>Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup>Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.



σου οὐ νηστεύουσι; <sup>15</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup>Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup>Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

<sup>18</sup>ΤΑΥΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. <sup>19</sup>Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup>Καὶ ἰδού, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· <sup>21</sup>ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. <sup>22</sup>Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

δούλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβούβ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

<sup>27</sup>Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; <sup>30</sup>Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. <sup>31</sup>Μὴ οὖν φοβήθητε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup>Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup>Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. <sup>35</sup>Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ σύμφων κατὰ τῆς πενθερ-  
 ας αὐτῆς <sup>36</sup>καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ  
 οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ὁ φιλῶν πατέρα ἢ μητέρα  
 ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν  
 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος.  
<sup>38</sup>Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ  
 ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ὁ  
 εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ  
 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ  
 εὐρήσει αὐτήν. <sup>40</sup>Ὁ δεχόμενος ὑμᾶς ἐμὲ  
 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν  
 ἀποστείλαντά με. <sup>41</sup>Ὁ δεχόμενος προφήτην  
 εἰς ὄνομα προφήτου μισθὸν προφήτου λήψ-  
 εται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου  
 μισθὸν δικαίου λήψεται. <sup>42</sup>Καὶ ὃς ἐὰν ποτίσῃ  
 ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ  
 μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ  
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**ΟΜΑΡ. XI.** <sup>1</sup>ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ  
 Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς  
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ  
 τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθ-  
 ητῶν αὐτοῦ, εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος,  
 ἢ ἕτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε. <sup>6</sup>Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. <sup>7</sup>καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>8</sup>Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>9</sup>Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>10</sup>Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>11</sup>Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>12</sup>Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. <sup>13</sup>Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἄρπάζουσιν αὐτήν. <sup>14</sup>Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. <sup>15</sup>Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων  
 ἔρχεσθαι. <sup>15</sup>Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.  
<sup>16</sup>Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ; ὁμοία  
 ἐστὶ παιδίους ἐν ἀγοραῖς καθημένοις, καὶ  
 προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, <sup>17</sup>καὶ λέγ-  
 ουσιν· Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·  
 ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup>Ἦλθε  
 γὰρ Ἰωάννης μῆτε ἐσθίων, μῆτε πίνων· καὶ  
 λέγουσι· Δαιμόνιον ἔχει. <sup>19</sup>Ἦλθεν ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν·  
 Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν  
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία  
 ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup>Τότε ἤρξατο ὀνειδι-  
 ζεῖν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται  
 δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup>Οὐαὶ  
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαιδάν· ὅτι εἰ ἐν  
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ  
 γενόμεναι ἐν ὑμῖν, πάλοι ἂν ἐν σάκκῳ καὶ  
 σποδῷ μετενόησαν. <sup>22</sup>Πλὴν λέγω ὑμῖν·  
 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ  
 κρίσεως, ἢ ὑμῖν. <sup>23</sup>Καὶ σὺ Καπερναοὺμ, ἡ  
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου κατα-  
 βιβασθήσῃ· ὅτι εἰ ἐν Σοδομοῖς ἐγένοντο αἱ  
 δυνάμεις αἱ γενόμεναι ἐν σοι, ἔμειναν ἂν μέχρι  
 τῆς σήμερον· <sup>24</sup>πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμ-  
 ων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ

σοι. <sup>25</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκαλύψας αὐτὰ νηπίοις. <sup>26</sup>Ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup>Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. <sup>28</sup>Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. <sup>29</sup>Ἀρρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup>Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

**ΟΗΑΡ. XII.** ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. <sup>2</sup>Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup>Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; <sup>4</sup>πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; <sup>5</sup> Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; <sup>6</sup> Λέγω δὲ ὑμῖν, Ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· <sup>7</sup> εἰ δὲ ἐγνώκετε, τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>9</sup> Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup> Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; <sup>12</sup> πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. <sup>13</sup> Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθῃ ὑγιής, ὡς ἡ ἄλλη. <sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. <sup>15</sup> Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ

ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
<sup>16</sup>Καὶ ἐπέτίμησεν αὐτοῖς, ἵνα μὴ φανερὸν  
 αὐτὸν ποιήσωσιν. <sup>17</sup>Ὅπως πληρωθῇ τὸ ῥηθὲν  
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· <sup>18</sup>Ἰδοὺ,  
 ὁ παῖς μου, ὃν ἠρέτισα, ὁ ἀγαπητός μου, εἰς  
 ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά  
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.  
<sup>19</sup>Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. <sup>20</sup>Κάλαμον συντετριμμένον οὐ κατεάξει,  
 καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν  
 ἐκβάλλῃ· εἰς νίκος τὴν κρίσιν. <sup>21</sup>Καὶ τῷ  
 ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

<sup>22</sup>ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,  
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,  
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 βλέπειν. <sup>23</sup>Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,  
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;  
<sup>24</sup>Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
 ζεβούβ ἄρχοντι τῶν δαιμονίων. <sup>25</sup>Εἰδὼς δὲ ὁ  
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·  
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-  
 οὔται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα  
 καθ' ἑαυτῆς, οὐ σταθήσεται. <sup>26</sup>Καὶ εἰ ὁ  
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν



ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup>Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>36</sup>Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup>Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>38</sup>Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**CHAP. X.** <sup>1</sup>ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup>Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· <sup>3</sup>Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· <sup>4</sup>Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

<sup>5</sup>Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε. <sup>6</sup>Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup>Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup>Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup>Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν. <sup>10</sup>μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. <sup>11</sup>Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μείνατε ἕως ἂν ἐξέλθῃτε. <sup>12</sup>Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. <sup>13</sup>Καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <sup>14</sup>Καὶ ὅς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup>Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

<sup>16</sup>Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. <sup>17</sup>Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. <sup>18</sup>Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup>Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ τί, λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. <sup>20</sup>Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <sup>21</sup>Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. <sup>22</sup>Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <sup>23</sup>Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν [ἐτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν] ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup>Οὗτος ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. <sup>25</sup>Ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβούβ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. <sup>27</sup>Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; <sup>30</sup>Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. <sup>31</sup>Μὴ οὖν φοβήθητε πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup>Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup>Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. <sup>35</sup>Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερ-  
 ας αὐτῆς· <sup>38</sup>καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ  
 οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ὁ φιλῶν πατέρα ἢ μητέρα  
 ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν  
 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος.  
<sup>38</sup>Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ  
 ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ὁ  
 εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ  
 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ  
 εὐρήσει αὐτήν. <sup>40</sup>Ὁ δεχόμενος ὑμᾶς ἐμέ  
 δέχεται· καὶ ὁ ἐμέ δεχόμενος δέχεται τὸν  
 ἀποστείλαντά με. <sup>41</sup>Ὁ δεχόμενος προφήτην  
 εἰς ὄνομα προφήτου μισθὸν προφήτου λήψ-  
 εται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου  
 μισθὸν δικαίου λήψεται. <sup>42</sup>Καὶ ὃς ἐὰν ποτίσῃ  
 ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ  
 μόνοι, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ  
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**CHAP. XI. <sup>1</sup>ΚΑΙ** ἐγένετο ὅτε ἐτέλεσεν ὁ  
 Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς  
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ  
 τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθ-  
 ητῶν αὐτοῦ, <sup>3</sup>εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος,  
 ἢ ἕτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε. <sup>5</sup>Τυφλοὶ ἀναβλέπουνσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· <sup>6</sup>καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>7</sup>Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup>Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>9</sup>Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup>Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup>Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. <sup>12</sup>Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup>Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. <sup>14</sup>Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων  
 ἔρχεσθαι. <sup>15</sup>Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.  
<sup>16</sup>Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία  
 ἐστὶ παιδίλοις ἐν ἀγοραῖς καθημένοις, καὶ  
 προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, <sup>17</sup>καὶ λέγ-  
 ουσιν· Ἡὐλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·  
 ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup>Ἦλθε  
 γὰρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων· καὶ  
 λέγουσι· Δαιμόνιον ἔχει. <sup>19</sup>Ἦλθεν ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν·  
 Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν  
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία  
 ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup>Τότε ἤρξατο ὀνειδι-  
 ζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται  
 δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup>Οὐαὶ  
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαϊδάν· ὅτι εἰ ἐν  
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ  
 γινόμεναι ἐν ὑμῖν, πάλοι ἂν ἐν σάκκῳ καὶ  
 σποδῷ μετενόησαν. <sup>22</sup>Πλὴν λέγω ὑμῖν  
 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ  
 κρίσεως, ἢ ὑμῖν. <sup>23</sup>Καὶ σὺ Καπερναοὺμ, ἡ  
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄβου κατα-  
 βιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ  
 δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι  
 τῆς σήμερον· <sup>24</sup>πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμ-  
 ων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ

σοι. <sup>25</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. <sup>26</sup>Ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup>Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπυγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπυγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. <sup>28</sup>Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. <sup>29</sup>Ἀρρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup>Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

**ΟΗΑΡ. XII.** ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. <sup>2</sup>Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup>Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; <sup>4</sup>πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ



τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; <sup>5</sup>Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; <sup>6</sup>Λέγω δὲ ὑμῖν, Ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· <sup>7</sup>εἰ δὲ ἐγνώκετε, τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup>Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>9</sup>Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup>Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup>Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; <sup>12</sup>πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. <sup>13</sup>Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὑγιής, ὡς ἡ ἄλλη. <sup>14</sup>Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. <sup>15</sup>Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ

ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
 16 Καὶ ἐπέτίμησεν αὐτοῖς, ἵνα μὴ φανερὸν  
 αὐτὸν ποιήσωσιν. 17 Ὅπως πληρωθῇ τὸ ῥηθὲν  
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· 18 Ἴδου,  
 ὁ παῖς μου, ὃν ἡρέτισα, ὁ ἀγαπητός μου, εἰς  
 ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά  
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.  
 19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατεάξει,  
 καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν  
 ἐκβάλῃ· εἰς νίκος τὴν κρίσιν. 21 Καὶ τῷ  
 ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,  
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,  
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,  
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;  
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
 ζεβούβ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ  
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·  
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-  
 οὔται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα  
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ  
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ ; <sup>27</sup>Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦβ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. <sup>28</sup>Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>29</sup>Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν ; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>30</sup>Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>31</sup>Διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. <sup>32</sup>Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. <sup>33</sup>Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. <sup>34</sup>Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες ; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. <sup>35</sup>Ὁ ἀγαθὸς

ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥήμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> Ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. <sup>39</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. <sup>42</sup> Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείον Σολομῶνος ὧδε.

<sup>43</sup>Όταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει. <sup>44</sup>Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὕρισκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον. <sup>45</sup>Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

<sup>46</sup>Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. <sup>47</sup>Εἶπε δέ τις αὐτῷ· Ἴδου, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλήσαι. <sup>48</sup>Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου ; <sup>49</sup>καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἴδου, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. <sup>50</sup>Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

**CHAP. XIII.** Ἰ'ΕΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ

τὴν θάλασσαν. <sup>2</sup>Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. <sup>3</sup>Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἴδου, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. <sup>4</sup>Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>5</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup>ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. <sup>7</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. <sup>8</sup>Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup>Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. <sup>10</sup>Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup>Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup>Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκού-

οντες οὐκ ἀκούουσι οὐδὲ συνιοῦσι. <sup>14</sup>Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συν-  
 ῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.  
<sup>15</sup>Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφ-  
 θαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς  
 ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ  
 καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι  
 αὐτούς. <sup>16</sup>Τμῶν δὲ μακάριοι οἱ ὀφθαλμοί,  
 ὅτι βλέπουσιν καὶ τὰ ὥτα ὑμῶν, ὅτι ἀκούει.  
<sup>17</sup>Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται  
 καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ  
 οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ  
 ἤκουσαν. <sup>18</sup>Τμεῖς οὖν ἀκούσατε τὴν παρα-  
 βολὴν τοῦ σπείροντος. <sup>19</sup>Παντὸς ἀκούοντος  
 τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος,  
 ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον  
 ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν  
 ὁδὸν σπαρεῖς. <sup>20</sup>Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρ-  
 εῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ  
 εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· <sup>21</sup>οὐκ  
 ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι·  
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,  
 εὐθὺς σκανδαλίζεται. <sup>22</sup>Ὁ δὲ εἰς τὰς ἀκάνθας  
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ

ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>23</sup>Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. <sup>24</sup> ἈΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. <sup>25</sup> Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπήλθεν. <sup>26</sup> Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup> Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; <sup>28</sup> Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; <sup>29</sup> Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. <sup>30</sup> Ἀφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ



σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.  
 31<sup>η</sup> Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·  
 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ  
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ  
 ἀγρῷ αὐτοῦ. 32<sup>η</sup> μικρότερον μὲν ἐστὶ πάντ-  
 ων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον  
 τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε  
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-  
 σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33<sup>η</sup> Ἀλλην  
 παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ  
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ  
 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ  
 ἐξυμώθη ὅλον. 34<sup>η</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
 Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
 παραβολῆς οὐκ ἐλάλει αὐτοῖς. 35<sup>η</sup> ὅπως πληρ-  
 ωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος·  
 Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξ-  
 ομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.  
 36<sup>η</sup> Τότε ἀφείδους τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
 ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ  
 αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν  
 τῶν ζιζανίων τοῦ ἀγροῦ. 37<sup>η</sup> ὁ δὲ ἀποκριθεὶς  
 εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα,  
 ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. 38<sup>η</sup> ὁ δὲ ἀγρὸς,  
 ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί  
 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια

εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· <sup>39</sup>ὁ δὲ ἐχθρὸς ὁ σπεύρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. <sup>40</sup>Ὡςπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. <sup>41</sup>Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν· <sup>42</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup>Τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. <sup>44</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπώγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. <sup>45</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας. <sup>46</sup>Εὐρὼν δὲ ἓνα πολυτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. <sup>47</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ πάντων γένους συναγαγούσῃ· <sup>48</sup>ἦν, ὅτε ἐπληρώθη,

ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup>Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων· <sup>50</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, Κύριε. <sup>52</sup>Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. <sup>53</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

<sup>54</sup>Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup>Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας; <sup>56</sup>καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup>Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

**CHAP. XIV.** <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετράρχης τὴν ἀκοὴν Ἰησοῦ. <sup>2</sup>Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup>Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδ-  
ιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup>Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup>Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ-  
φήτην αὐτὸν εἶχον. <sup>6</sup>Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδ-  
ιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· <sup>7</sup>Ἰδοὺ μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι, ὃ ἂν αἰτήσῃται. <sup>8</sup>Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. <sup>9</sup>Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. <sup>10</sup>Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup>Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ

ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup>Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. <sup>13</sup>Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

<sup>14</sup>ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. <sup>15</sup>Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup>Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας· <sup>18</sup>ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. <sup>19</sup>Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. <sup>20</sup>Καὶ ἐφαγον πάντες, καὶ ἐχορτάσθησαν, καὶ ἦραν

τὸ περισσεύον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. <sup>21</sup>Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσεί πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

<sup>22</sup>Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὐ ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup>Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>24</sup>Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντῖος ὁ ἄνεμος. <sup>25</sup>Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. <sup>26</sup>Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup>Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. <sup>28</sup>Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup>Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup>Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με.

<sup>31</sup>Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίωκτάσας; <sup>32</sup>Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. <sup>33</sup>Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

<sup>34</sup>Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. <sup>35</sup>Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. <sup>36</sup>Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

**CHAP. XV.** <sup>1</sup>TOTE προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· <sup>2</sup>Διατί οἱ μαθηταί σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup>Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. <sup>5</sup>Τμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ ἐστὶν

ἐξ ἐμοῦ ὠφελθῆῖς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ—<sup>6</sup>καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup>Ἵποκριται, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων· <sup>8</sup>Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>9</sup>Μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. <sup>10</sup>Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. <sup>11</sup>Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. <sup>14</sup>Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. <sup>15</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; <sup>17</sup>Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup>τὰ δὲ



ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας  
ἐξέρχεται, κακεῖνα κοινοὶ τὸν ἄνθρωπον. <sup>19</sup> Ἐκ  
γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονη-  
ροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδο-  
μαρτυρίαι, βλασφημίαι. <sup>20</sup> Ταῦτά ἐστι τὰ  
κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ  
φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

<sup>21</sup> ΚΑΙ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρ-  
ησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup> Καὶ  
ἰδοὺ, γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων  
ἐξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέ-  
ησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου  
κακῶς δαιμονίζεται. <sup>23</sup> Ὁ δὲ οὐκ ἀπεκρίθη  
αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ  
αὐτοῦ ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον  
αὐτήν, ὅτι κράζει ὑπισθεν ἡμῶν. <sup>24</sup> Ὁ δὲ  
ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς  
τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
<sup>25</sup> Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ, λέγουσα·  
Κύριε, βοήθει μοι. <sup>26</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν·  
Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων,  
καὶ βαλεῖν τοῖς κυναρίοις. <sup>27</sup> Ἡ δὲ εἶπε· Ναί,  
Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν  
ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν  
κυρίων αὐτῶν. <sup>28</sup> Τότε ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις·

γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>29</sup>Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. <sup>30</sup>Καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς· <sup>31</sup>ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ. <sup>32</sup>Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. <sup>33</sup>Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον; <sup>34</sup>Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. <sup>35</sup>Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. <sup>36</sup>Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ

μαθηταὶ τῷ ὄχλῳ. <sup>37</sup>Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. <sup>38</sup>Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup>Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

**ΟΜΑΡ. XVI.** <sup>1</sup>ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅψίας γενομένης, λέγετε· Εὐδία· πυρῥάξει γὰρ ὁ οὐρανός· <sup>3</sup>καὶ πρωτὶ Σήμερον χειμῶν· πυρῥάξει γὰρ στυγνάζων ὁ οὐρανός. Ἔποκριται, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε; <sup>4</sup>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

<sup>5</sup>Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>6</sup>Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup>Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>8</sup>Γνοὺς δὲ ὁ

Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; <sup>9</sup>οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε ; <sup>10</sup>οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε ; <sup>11</sup>πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ; <sup>12</sup>Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup>Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου ; <sup>14</sup>Οἱ δὲ εἶπον Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἡλίαν· ἕτεροι δὲ, Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. <sup>15</sup>Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; <sup>16</sup>ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup>Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. <sup>19</sup>Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δέῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

<sup>20</sup>Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

<sup>21</sup>Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

<sup>22</sup>Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ὁ Ἰεσῶς σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο.

<sup>23</sup>Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>24</sup>Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

<sup>25</sup>Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν.

<sup>26</sup>Τί γὰρ ὠφελεῖται ἄνθρωπος,

ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντὶ ἀλλαγῆς τῆς ψυχῆς αὐτοῦ; <sup>27</sup>Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. <sup>28</sup>Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

**CHAP. XVII.** <sup>1</sup>Καὶ μεθ' ἡμέρας 36 παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. <sup>2</sup>Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup>Καὶ ἰδού, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναὶς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ. <sup>5</sup>Ἐτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.

<sup>6</sup>Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. <sup>7</sup>Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε. <sup>8</sup>Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. <sup>9</sup>Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup>Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον ; <sup>11</sup>Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. <sup>12</sup>Λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup>Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup>ΚΑΙ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν, <sup>15</sup>καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. <sup>16</sup>Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς

σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.  
 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γυνεὰ  
 ἄπιστος καὶ διεστραμμένη· ἕως πότε ἔσομαι  
 μεθ' ὑμῶν ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετέ  
 μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον·  
 καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.  
 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ  
 κατ' ἰδίαν εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν  
 ἐκβαλεῖν αὐτό ; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
 Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν,  
 ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε  
 τῷ ὄρει· τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ  
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.  
 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν  
 προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,  
 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς  
 τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-  
 θρώπων. 23 Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν  
 σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,  
 προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ  
 Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ  
 τελεῖ τὰ δίδραχμα ; Λέγει· Ναί. 25 Καὶ ὅτε



εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; <sup>26</sup>Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. <sup>27</sup>Ἰνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAP. XVIII. Ἰ'ΕΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, <sup>3</sup>καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup>Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup>Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. <sup>6</sup>Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ

μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ  
 καταποντισθῇ ἐν τῇ πελάγει τῆς θαλάσσης.  
 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη  
 γάρ ἐστιν ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ  
 τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον  
 ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
 σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ  
 σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν  
 χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας  
 ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.  
 9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε  
 αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ  
 μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο  
 ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν  
 τοῦ πυρός. 10 Ὁρᾶτε, μὴ καταφρονήσητε  
 ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι  
 οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς  
 βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ  
 ἐν οὐρανοῖς. 11 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
 σῶσαι τὸ ἀπολωλός. 12 Τί ὑμῖν δοκεῖ; ἐὰν  
 γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ  
 πλανηθῇ ἐν ἑξ αὐτῶν· οὐχί, ἀφείς τὰ ἐννε-  
 ηκονταευνέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ  
 πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό,  
 ἀμήν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,  
 ἢ ἐπὶ τοῖς ἐννεηκονταευνέα, τοῖς μὴ πεπλαν-

ημένοις. <sup>14</sup>Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπολήται εἰς τῶν μικρῶν τούτων. <sup>15</sup>Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, ἔλεγεξον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. <sup>16</sup>Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο. ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. <sup>17</sup>Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. <sup>18</sup>Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup>Πάλιν λέγω ὑμῖν, ὅτι ἂν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἂν αἰτησῶνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. <sup>20</sup>οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

<sup>21</sup>ΤΟΤΕ προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; <sup>22</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. <sup>23</sup>Διὰ τοῦτο

ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup> Πιστῶν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. <sup>27</sup> Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. <sup>29</sup> Πιστῶν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. <sup>30</sup> Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. <sup>31</sup> Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα

σοι. ἐπεὶ παρεκάλεσάς με· <sup>33</sup>οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἤλεσα ; <sup>34</sup>καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup>Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

**ΜΑΤΘ. XIX.** <sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup>Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup>ΚΑΙ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν ; <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ; <sup>5</sup>καὶ εἶπεν· Ὑνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· <sup>6</sup>ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέθευξεν, ἄνθρωπος μὴ χωριζέτω. <sup>7</sup>Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο δοῦναι

βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν ;  
<sup>8</sup>Λέγει αὐτοῖς· "Ὅτι Μωσῆς πρὸς τὴν σκληρο-  
καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι  
τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν  
οὕτω. <sup>9</sup>Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν  
γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ  
ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας  
μοιχᾶται. <sup>10</sup>Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ  
τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. <sup>11</sup>Ὁ δὲ  
εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον  
τούτου, ἀλλ' οἷς δέδοται. <sup>12</sup>Εἰσὶ γὰρ εὐνοῦχοι,  
οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·  
καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ  
τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες  
εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν  
οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>13</sup>Τότε προσηνέχθη αὐτῷ παῖδια, ἵνα τὰς  
χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξῃται· οἱ δὲ  
μαθηταὶ ἐπετίμησαν αὐτοῖς. <sup>14</sup>Ὁ δὲ Ἰησοῦς  
εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε  
αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν  
ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup>Καὶ ἐπιθεὶς αὐ-  
τοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν. <sup>16</sup>Καὶ  
ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε  
ἄγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰών-

ιον ; 17<sup>ο</sup> Ο δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18<sup>α</sup> Λέγει αὐτῷ· Ποίας ; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· 19<sup>ο</sup> Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20<sup>ο</sup> Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξά μιν ἐκ νεότητός μου· τί ἔτι ὑστερῶ ; 21<sup>ο</sup> Εἶπε αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

22<sup>ο</sup> Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23<sup>ο</sup> Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24<sup>ο</sup> Πάλιν δὲ λέγω ὑμῖν, ἐυκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25<sup>ο</sup> Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήρσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι ; 26<sup>ο</sup> Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.

27<sup>ο</sup> ΤΟΤΕ

ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἴδου, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν ; <sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλυγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. <sup>29</sup> Καὶ πᾶς, ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. <sup>30</sup> Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

**ΟΗΑΡ. XX.** <sup>1</sup> Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· <sup>4</sup> καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. <sup>5</sup> Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως. <sup>6</sup> Περὶ δὲ



τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup>Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ, ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. <sup>8</sup>Ὁ ψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. <sup>9</sup>Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. <sup>10</sup>Ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. <sup>11</sup>Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, <sup>12</sup>λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα. <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; <sup>14</sup>Ἄρον τὸ σὸν, καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι. <sup>15</sup>Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup>Οὕτως ἔσονται οἱ ἔσχατοι πρώτοι· καὶ οἱ πρώτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

17ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν· θανάτῳ, 19καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπέ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν; Λέγουσιν αὐτῷ· Δυνάμεθα. 23Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ

οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup>Οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ', ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· <sup>27</sup>καὶ, ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· <sup>28</sup>ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup>Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. <sup>30</sup>Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. <sup>31</sup>Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. <sup>32</sup>Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; <sup>33</sup>Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. <sup>34</sup>Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.

**ΟΘΑΡ. XXI.** <sup>1</sup>ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, <sup>2</sup>λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώωην τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρ-

ήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·  
 λύσαντες ἀγάγετέ μοι. <sup>3</sup>Καὶ ἐάν τις ὑμῖν  
 εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν  
 ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς. <sup>4</sup>Τοῦτο  
 δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ  
 τοῦ προφήτου, λέγοντος· <sup>5</sup>Εἴπατε τῇ θυγατρὶ  
 Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται· σοι  
 πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον  
 νῖδον ὑποζυγίου. <sup>6</sup>Πορευθέντες δὲ οἱ μαθηταί,  
 καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ  
 Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,  
 καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν,  
 καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>8</sup>Ὁ δὲ πλεῖσ-  
 τος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ  
 ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν  
 δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ. <sup>9</sup>Οἱ δὲ  
 ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες  
 ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ·  
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·  
 Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>10</sup>Καὶ εἰσελθόντος  
 αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις,  
 λέγουσα· Τίς ἐστὶν οὗτος; <sup>11</sup>Οἱ δὲ ὄχλοι ἔλεγ-  
 ον· Οὗτός ἐστιν Ἰησοῦς ὁ πρεσβύτερος ὁ ἀπὸ  
 Ναζαρέθ τῆς Γαλιλαίας. <sup>12</sup>Καὶ εἰσῆλθεν ὁ  
 Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε  
 πάντα τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· <sup>13</sup>καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. <sup>14</sup>Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. <sup>15</sup>Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· ἠγανάκτησαν <sup>16</sup>καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοὺς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; <sup>17</sup>καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠϋλίσθη ἐκεῖ.

<sup>18</sup>Πρωτὰς δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεΐνασε· <sup>19</sup>καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. <sup>20</sup>Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; <sup>21</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοὺς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ

τῆς σὺκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τοῦτῳ εἶπητε· Ἀρθήτι, καὶ βλήθητι εἰς τὴν θάλασσαν· γενήσεται. <sup>22</sup>Καὶ πάντα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

<sup>23</sup>ΚΑΙ ἔλθόντι αὐτῷ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἂν εἶπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup>Τὸ βύπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπωμεν· Ἐξ οὐρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>26</sup>ἂν δὲ εἰπωμεν· Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup>Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup>Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· Τέκνον, ὑπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. <sup>29</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπήλθε. <sup>30</sup>Καὶ προσελθὼν τῷ ἐτέρῳ,

εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν·  
 Ἐγὼ κύριε καὶ οὐκ ἀπῆλθε. <sup>31</sup>Τίς ἐκ τῶν  
 δύο ἐποίησε τὸ θέλημα τοῦ πατρός ; Λέγουσιν  
 αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς·  
 Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι  
 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.  
<sup>32</sup> Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ  
 δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ  
 δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ·  
 ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὑστερον  
 τοῦ πιστεῦσαι αὐτῷ. <sup>33</sup> Ἀλλην παραβολὴν  
 ἀκούσατε· ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις  
 ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περι-  
 ἔθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ῥοδόμ-  
 ησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ  
 ἀπεδήμησεν. <sup>34</sup> Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν  
 καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς  
 τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.  
<sup>35</sup> Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους  
 αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ  
 ἐλιθοβόλησαν. <sup>36</sup> Πάλιν ἀπέστειλεν ἄλλους  
 δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν  
 αὐτοῖς ὡσαύτως. <sup>37</sup> Ὑστερον δὲ ἀπέστειλε  
 πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐν-  
 τραπήσονται τὸν υἱόν μου. <sup>38</sup> Οἱ δὲ γεωργοὶ  
 ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν

ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup>Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. <sup>40</sup>Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup>Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup>Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup>Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσῃ αὐτόν. <sup>45</sup>Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup>καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὥς προφῆτην αὐτὸν εἶχον.

**CHAP. XXII.** <sup>1</sup>ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· Ὡμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ



βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ.  
³Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι  
τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ  
ἤθελον ἔλθειν. ⁴Πάλιν ἀπέστειλεν ἄλλους  
δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις·  
Ἴδου, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου  
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα·  
δεῦτε εἰς τοὺς γάμους. ⁵Οἱ δὲ ἀμελήσαντες  
ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν  
ἐμπορίαν αὐτοῦ. ⁶Οἱ δὲ λοιποὶ κρατήσαντες  
τοὺς δούλους αὐτοῦ ὑβρῖσαν καὶ ἀπέκτειναν.  
⁷Ακούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας  
τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς  
ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.  
⁸Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος  
ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.  
⁹Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,  
καὶ, ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους.  
¹⁰Καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς  
ὁδοὺς συνήγαγον πάντας, ὅσους εὔρον, πονη-  
ροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος  
ἀνακειμένων. ¹¹Εἰσελθὼν δὲ ὁ βασιλεὺς θε-  
άσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον  
οὐκ ἐνδεδυμένον ἔνδυμα γάμου· ¹²καὶ λέγει  
αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων  
ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. ¹³Τότε εἶπεν

ὁ βασιλεὺς τοῖς διακόνοις· Διήσαντες αὐτοὺ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup>Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

<sup>15</sup>ΤΟΤΕ πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup>Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup>Εἰπέ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστι δοῦναι κήνσον Καίσαρι, ἢ οὐ; <sup>18</sup>Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup>Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup>Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup>Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup>Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>23</sup>Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, <sup>24</sup>λέγοντες· Διδάσκαλε,

Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὥς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· <sup>32</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. <sup>35</sup> Καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων <sup>36</sup> Διδάσκαλε, ποία

ἐντολὴ μεγάλη ἐν τῷ νόμῳ ; 37 Ὁ δὲ Ἰησοὺς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 ΣΤΗΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοὺς, λέγων· 42 Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ ; τίνος υἱὸς ἐστὶ ; Λέγουσιν αὐτῷ· Τοῦ Δαβίδ. 43 Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ ; λέγων· 44 Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι ; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

**CHAP. XXIII.** 1 Τότε ὁ Ἰησοὺς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων· 2 Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

γὰρ, καὶ οὐ ποιοῦσι. <sup>4</sup> Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. <sup>5</sup> Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν, <sup>6</sup> φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup> καὶ τοὺς ὑσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί. <sup>8</sup> Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. <sup>9</sup> Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup> Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. <sup>11</sup> Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. <sup>12</sup> Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. <sup>13</sup> Οἳ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>14</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. <sup>15</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θύλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. <sup>16</sup>Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. <sup>17</sup>Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup>καὶ· Ὅς ἔαν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὁμόση ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ, ὀφείλει. <sup>19</sup>Μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup>Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. <sup>21</sup>Καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. <sup>22</sup>Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. <sup>23</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα



<sup>31</sup> Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· <sup>35</sup> ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>36</sup> Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. <sup>38</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>39</sup> Λέγω γὰρ ὑμῖν· οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

**ΟΗΑΡ. XXIV.** <sup>1</sup> ΚΑΙ ἐξελθὼν ὁ Ἰησοὺς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθ-



ήσεται. <sup>3</sup>Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἵωνος; <sup>4</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. <sup>5</sup>Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι· <sup>6</sup>μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἔστί τὸ τέλος. <sup>7</sup>Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup>Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. <sup>9</sup>Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ὑποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. <sup>10</sup>Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. <sup>11</sup>Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσι πολλούς. <sup>12</sup>Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup>Ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <sup>14</sup>Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ

οἰκουμένην εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν  
καὶ τότε ἤξει τὸ τέλος. <sup>15</sup>Όταν οὖν ἴδῃτε  
τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν δία  
Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ·  
ὁ ἀναγινώσκων νοείτω· <sup>16</sup>τότε οἱ ἐν τῇ Ἰουδαίᾳ  
φευγέτωσαν ἐπὶ τὰ ὄρη· <sup>17</sup>ὁ ἐπὶ τοῦ δώματος  
μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·  
<sup>18</sup>καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω,  
ἄραι τὰ ἱμάτια αὐτοῦ. <sup>19</sup>Οὐαὶ δὲ ταῖς ἐν  
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν  
ἐκείναις ταῖς ἡμέραις. <sup>20</sup>Προσεύχεσθε δὲ, ἵνα  
μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ  
σαββάτω. <sup>21</sup>Ἔσται γὰρ τότε θλίψις μεγάλη,  
οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν,  
οὐδ' οὐ μὴ γένηται. <sup>22</sup>Καὶ εἰ μὴ ἐκολοβώθη-  
σαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα  
σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται  
αἱ ἡμέραι ἐκεῖναι. <sup>23</sup>Τότε ἐάν τις ὑμῖν εἴπῃ  
Ἰδού, ὦδε· ὁ Χριστὸς, ἢ ὦδε· μὴ πιστεύσητε.  
<sup>24</sup>Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-  
προφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ  
τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς  
ἐκλεκτούς. <sup>25</sup>Ἰδού, προεῖρηκα ὑμῖν. <sup>26</sup>Ἐὰν  
οὖν εἴπωσιν ὑμῖν· Ἰδού, ἐν τῇ ἐρήμῳ ἐστὶ·  
Μὴ ἐξέλθῃτε· Ἰδού, ἐν τοῖς ταμείοις· Μὴ  
πιστεύσητε. <sup>27</sup>Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξ-

έρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως  
 δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ  
 τοῦ ἀνθρώπου. <sup>28</sup> Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα,  
 ἐκεῖ συναχθήσονται οἱ ἄετοί. <sup>29</sup> Εἴθ' ὅτε δὲ  
 μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος  
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ  
 φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ  
 τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν  
 σαλευθήσονται. <sup>30</sup> Καὶ τότε φανήσεται τὸ  
 σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ·  
 καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς,  
 καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχ-  
 ὄμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ  
 δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> Καὶ ἀπο-  
 στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος  
 φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκ-  
 λεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁ-  
 ἁκρων οὐρανῶν ἕως ἁκρων αὐτῶν. <sup>32</sup> Ἀπὸ  
 δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν  
 ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ  
 φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.  
<sup>33</sup> Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>34</sup> Ἀμὴν  
 λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως  
 ἂν πάντα ταῦτα γένηται. <sup>35</sup> Ὁ οὐρανὸς καὶ  
 ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ

παρέλθωσι. <sup>36</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. <sup>37</sup>Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup>Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκ-γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, <sup>39</sup>καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>40</sup>Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup>Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup>Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ Κύριος ὑμῶν ἔρχεται. <sup>43</sup>Εκείνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκο-δεσπότης, ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup>Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι, ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup>Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; <sup>46</sup>μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει

ποιούντα οὕτως. <sup>47</sup> Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>48</sup> Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔλθεῖν· <sup>49</sup> καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίῃ δὲ καὶ πίνη μετὰ τῶν μεθύοντων· <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ γινώσκει, <sup>51</sup> καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

**CHAP. XXV.** <sup>1</sup> ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup> Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. <sup>3</sup> Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup> Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup> Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθειδον· <sup>6</sup> μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν

ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι,  
λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν  
πορεύεσθε μᾶλλον πρὸς τοὺς πωλεῦντας, καὶ  
ἀγοράσατε ἑαυταῖς. 10 Ἀπερχομένων δὲ αὐτῶν  
ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ  
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ  
ἐκλείσθη ἡ θύρα. 11 Ὑστερον δὲ ἔρχονται καὶ  
αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε,  
ἄνοιξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν·  
Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε  
οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.  
14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε  
τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ  
ὑπάρχοντα αὐτοῦ. 15 καὶ ᾧ μὲν ἔδωκε πέντε  
τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ  
τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως.  
16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν  
εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε  
τάλαντα. 17 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε  
καὶ αὐτὸς ἄλλα δύο. 18 Ὁ δὲ τὸ ἓν λαβὼν  
ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ  
ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον  
πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,  
καὶ συναίρει μετ' αὐτῶν λόγον. 20 Καὶ προσ-  
ελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν

ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε  
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup> Ἐφη αὐτῷ  
 ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·  
 ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε κατα-  
 στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
<sup>22</sup> Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν  
 εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,  
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup> Ἐφη  
 αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ  
 πιστέ· ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε  
 καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
 σου. <sup>24</sup> Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον  
 εἰληφώς εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς  
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ  
 συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup> καὶ φοβηθεὶς  
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·  
 ἴδε, ἔχεις τὸ σόν. <sup>26</sup> Αποκριθεὶς δὲ ὁ κύριος  
 αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,  
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω  
 ὅθεν οὐ διεσκόρπισα· <sup>27</sup> ἔδει οὖν σε βαλεῖν τὸ  
 ἀργύριόν μου τοῖς τραπεζítais· καὶ ἐλθὼν ἐγὼ  
 ἐκομισάμην ἂν τὸ ἔμὸν σὺν τόκῳ. <sup>28</sup> Ἀρατε  
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι  
 τὰ δέκα τάλαντα. <sup>29</sup> Τῷ γὰρ ἔχοντι παντὶ  
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

μη ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>30</sup>Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἵσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>31</sup>ὍΤΑΝ δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. <sup>32</sup>καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. <sup>33</sup>Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. <sup>34</sup>Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. <sup>35</sup>Ἐπεὶ ν-  
ασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,  
καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ  
με· <sup>36</sup>γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα,  
καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ  
ἤλθετε πρὸς με. <sup>37</sup>Τότε ἀποκριθήσονται αὐτῷ  
οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν  
πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ  
ἐποτίσαμεν; <sup>38</sup>πότε δέ σε εἶδομεν ξένον καὶ  
συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;  
<sup>39</sup>πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ  
ἤλθομεν πρὸς σε; <sup>40</sup>Καὶ ἀποκριθεὶς ὁ βασιλεὺς



ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup>Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατακραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup>Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>43</sup>ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup>Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι ; <sup>45</sup>Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup>Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

**ΟΘΑΡ. XXVI.** <sup>1</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· <sup>2</sup>Οἶδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

<sup>3</sup>Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου  
 Καϊάφα, <sup>4</sup>καὶ συνεβουλεύσαντο, ἵνα τὸν  
 Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.  
<sup>5</sup>Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος  
 γένηται ἐν τῷ λαῷ. <sup>6</sup>Τοῦ δὲ Ἰησοῦ γενομένου  
 ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,  
 ἵπροσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου  
 ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν  
 κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>8</sup>Ἰδόντες δὲ οἱ  
 μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί  
 ἡ ἀπώλεια αὕτη; <sup>9</sup>ἠδύνατο γὰρ τοῦτο πραθ-  
 ῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. <sup>10</sup>Γινοὺς δὲ  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε  
 τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς  
 ἐμέ. <sup>11</sup>Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'  
 ἐαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup>Βαλοῦσα  
 γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου  
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup>Ἀμὴν  
 λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον  
 τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ  
 ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. <sup>14</sup>Τότε  
 πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας  
 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς <sup>15</sup>εἶπε· Τί  
 θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;  
 οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup>Καὶ  
 ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῇ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα. 20 Ὁψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. 21 Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, Κύριε; 23 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με παραδώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, Ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας. 26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

μου. <sup>27</sup>Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες. <sup>28</sup>Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. <sup>29</sup>Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γεννηματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

<sup>30</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

<sup>31</sup>ΤΟΤΕ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὑπάρχοντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης. <sup>32</sup>Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. <sup>34</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπυρνήσῃ με. <sup>35</sup>Λέγει αὐτῷ ὁ Πέτρος· Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>36</sup>Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς

χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς  
 μαθηταῖς· Καθίσате αὐτοῦ, ἕως οὐ ἀπελθὼν  
 προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν  
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο  
 λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς  
 Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου·  
 μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ  
 προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ,  
 προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ  
 δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον  
 τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.  
<sup>40</sup>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει  
 αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·  
 Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι  
 μετ' ἐμοῦ ; <sup>41</sup>γρηγορεῖτε καὶ προσεύχεσθε, ἵνα  
 μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα  
 πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ  
 δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ  
 μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθ-  
 εῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ  
 θέλημά σου. <sup>43</sup>Καὶ ἔλθων εὕρισκει αὐτοὺς  
 πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ  
 ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφείς αὐτοὺς,  
 ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν  
 αὐτὸν λόγον εἰπών· <sup>45</sup>τότε ἔρχεται πρὸς τοὺς  
 μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἄγωμεν· ἰδού, ἤγγικεν ὁ παραδιδούς με.

<sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδού, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup> Καὶ, ἰδού, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μάχαιρᾳ ἀπολοῦνται. <sup>53</sup> Ἡ· δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; <sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ

ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε  
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup>Ἐφη αὐτῷ  
 ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·  
 ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε κατα-  
 στησώ· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
<sup>22</sup>Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν  
 εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,  
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup>Ἐφη  
 αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ  
 πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε  
 καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
 σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον  
 εἰληφώς εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς  
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ  
 συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς  
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·  
 ἴδε, ἔχεις τὸ σόν. <sup>26</sup>Ἀποκριθεὶς δὲ ὁ κύριος  
 αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,  
 ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω  
 ὅθεν οὐ διεσκόρπισα· <sup>27</sup>ἔδει οὖν σε βαλεῖν τὸ  
 ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἔλθων ἐγὼ  
 ἐκομισάμην ἂν τὸ ἔμὸν σὺν τόκῳ. <sup>28</sup>Ἄρατε  
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι  
 τὰ δέκα τάλαντα. <sup>29</sup>Τῷ γὰρ ἔχοντι παντὶ  
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἰπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχος θανάτου ἐστί. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράβπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;

<sup>69</sup>Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ὁ δὲ ἡρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἡρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ. <sup>74</sup>Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν



ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ  
 Ἰησοῦ εἰρηκότος αὐτῷ· Ὅτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἔκλαυσε πικρῶς.

**ΟΜΑΡ. XXVII.** 1 ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε  
 θανατῶσαι αὐτόν. 2 Καὶ δῆσαντες αὐτόν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτόν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. 3 Τότε ἰδὼν Ἰούδας ὁ  
 παραδιδὼς αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιε-  
 ρεῦσι καὶ τοῖς πρεσβυτέροις, 4 λέγων· Ἡμαρ-  
 τόν, παραδὼς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ ὄψει. 5 Καὶ ρίψας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγατο.  
 6 Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἵματος ἐστὶ. 7 Συμβούλιον δὲ λαβόντες  
 ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς  
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.  
 9 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου δν ἐτιμ-

ἦσαντο ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ  
 εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ  
 μοι Κύριος. <sup>11</sup>Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν  
 τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,  
 λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
 Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν τῷ  
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ  
 τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup>Τότε  
 λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου  
 καταμαρτυροῦσι; <sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ  
 πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν  
 ἡγεμόνα λίαν. <sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ  
 ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν  
 ᾔθελον. <sup>16</sup>Εἶχον δὲ τότε δέσμιον ἐπίσημον  
 λεγόμενον Βαραββᾶν. <sup>17</sup>Συνηγμένων οὖν  
 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
 ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγ-  
 ὀμενον Χριστόν; <sup>18</sup>Ἡ δὲ γὰρ ὅτι διὰ φθόνου  
 παρέδωκαν αὐτόν. <sup>19</sup>Καθημένου δὲ αὐτοῦ ἐπὶ  
 τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ  
 αὐτοῦ, λέγουσα· Μηδὲν σοι καὶ τῷ δικαίῳ  
 ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ  
 δι' αὐτόν. <sup>20</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
 τεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται  
 τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
<sup>21</sup>Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν ; οἱ δὲ εἶπον Βαραββᾶν. <sup>23</sup>Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν ; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. <sup>23</sup>Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν ; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. <sup>24</sup>Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενήψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀψεσθε. <sup>25</sup>Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. <sup>27</sup>ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. <sup>28</sup>Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup>Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup>Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup>Καὶ ὅτε ἐνέπαιζαν αὐτῷ,

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

<sup>32</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>33</sup> Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, <sup>34</sup> ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. <sup>35</sup> Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.] <sup>36</sup> Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. <sup>37</sup> Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ ἜΣΤΙΝ ἸΗΣΟΥΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. <sup>38</sup> Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐνύμων. <sup>39</sup> Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν, <sup>40</sup> καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. <sup>41</sup> Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς μαθηταῖς· Καθίσате αὐτοῦ, ἕως οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ. <sup>40</sup>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; <sup>41</sup>γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά σου. <sup>43</sup>Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών· <sup>45</sup>τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδὸν, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἄγωμεν· ἰδὸν, ἤγγικεν ὁ παραδιδούς με.

<sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδὸν, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup> Καὶ, ἰδὸν, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup> Ἡ· δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; <sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ

εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με ; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδίδισκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. <sup>56</sup>Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

<sup>57</sup>Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. <sup>58</sup>Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. <sup>59</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. <sup>60</sup>Καὶ οὐχ εὗρον, πολλῶν ψευδομαρτύρων προσελθόντων. Ὅστερον δὲ προσελθόντες δύο ψευδομάρτυρες <sup>61</sup>εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. <sup>62</sup>Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη ; τί οὗτοί σου καταμαρτυροῦσιν ; <sup>63</sup>Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ

Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἰπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων ; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τί ὑμῖν δοκεῖ ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχος θανάτου ἐστί. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε ;

<sup>69</sup>Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτόν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. <sup>74</sup>Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν



ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ  
 Ἰησοῦ εἰρηκότος αὐτῷ· Ὅτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἔκλαυσε πικρῶς.

ΟΜΑΡ. XXVII. 1 ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε  
 θανατῶσαι αὐτόν. 2 Καὶ δῆσαντες αὐτόν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτόν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. 3 Τότε ἰδὼν Ἰούδας ὁ  
 παραδιδὼν αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιε-  
 ρεῦσι καὶ τοῖς πρεσβυτέροις, 4 λέγων· Ἡμαρ-  
 τόν, παραδὼν αἷμα ἁθῶν. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ ὄψει. 5 Καὶ ρίψας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγα-  
 γετο. 6 Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἵματος ἐστὶ. 7 Συμβούλιον δὲ λαβόντες  
 ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς  
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.  
 9 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου δν ἐτιμ-

ἦσαντο ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ  
 εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ  
 μοι Κύριος. <sup>11</sup>Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν  
 τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,  
 λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
 Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν τῷ  
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ  
 τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup>Τότε  
 λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου  
 καταμαρτυροῦσι; <sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ  
 πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν  
 ἡγεμόνα λίαν. <sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ  
 ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν  
 ᾔθελον. <sup>16</sup>Εἶχον δὲ τότε δέσμιον ἐπίσημον  
 λεγόμενον Βαραββᾶν. <sup>17</sup>Συνηγμένων οὖν  
 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
 ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγ-  
 ὄμενον Χριστόν; <sup>18</sup>Ἡ δὲ γὰρ ὅτι διὰ φθόνον  
 παρέδωκαν αὐτόν. <sup>19</sup>Καθημένου δὲ αὐτοῦ ἐπὶ  
 τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ  
 αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ  
 ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ  
 δι' αὐτόν. <sup>20</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
 τεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται  
 τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
<sup>21</sup>Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν ; οἱ δὲ εἶπον Βαραββᾶν. <sup>23</sup>Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν ; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. <sup>23c</sup>Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν ; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. <sup>24</sup>Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὀψεσθε. <sup>25</sup>Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. <sup>27</sup>ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπεῖραν. <sup>28</sup>Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup>Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup>Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup>Καὶ ὅτε ἐνέπαιζαν αὐτῷ,

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

32<sup>ο</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.] 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ ἘΣΤΙΝ ἸΗΣΟΥΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

πρεσβυτέρων ἔλεγον <sup>42</sup> Ἄλλους ἔσωσεν,  
 ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ  
 ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ  
 πιστεύσομεν αὐτῷ. <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεόν  
 ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ·  
 Ὅτι Θεοῦ εἰμι υἱός. <sup>44</sup> Τὸ δ' αὐτὸ καὶ οἱ  
 λησταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον  
 αὐτόν. <sup>45</sup> Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο  
 ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης· <sup>46</sup> περὶ  
 δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ  
 μεγάλῃ, λέγων Ἡλὶ, ἡλὶ, λαμμᾶ σαβαχθανί;  
 τοῦτ' ἔστι Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέ-  
 ληπες; <sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων, ἀκούσαν-  
 τες, ἔλεγον Ὅτι Ἡλίαν φωνεῖ οὗτος.  
<sup>48</sup> Καὶ εὐθέως δραμὼν εἰς ἓξ αὐτῶν, καὶ λαβὼν  
 σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς  
 καλὰμψ, ἐπότιζεν αὐτόν. <sup>49</sup> Οἱ δὲ λοιποὶ ἔλεγον·  
 Ἄφες ἴδωμεν, εἰ ἔρχεται Ἡλίας σῶσων  
 αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ  
 μεγάλῃ, ἀφήκε τὸ πνεῦμα. <sup>51</sup> Καὶ ἰδού, τὸ  
 καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ  
 ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ  
 πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ μνημεῖα ἀνεφύχθη-  
 ησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων  
 ἀγίων ἠγέρθη, <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν μνη-  
 μείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς

τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.  
 54<sup>ο</sup> Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ  
 τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν  
 καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. 55<sup>ο</sup> Ἦσαν  
 δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ  
 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· 56<sup>ο</sup> ἐν αἷς  
 ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ  
 Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν  
 υἱῶν Ζεβεδαίου.

57<sup>ο</sup> ὍΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος  
 πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσήφ, ὃς  
 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. 58<sup>ο</sup> Οὗτος  
 προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ  
 Ἰησοῦ· τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι  
 τὸ σῶμα. 59<sup>ο</sup> Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ  
 ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ· 60<sup>ο</sup> καὶ ἔθηκεν  
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημεῖῳ, ὃ ἐλατόμη-  
 σεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον τῇ  
 θύρᾳ τοῦ μνημείου, ἀπῆλθεν. 61<sup>ο</sup> Ἦν δὲ ἐκεῖ  
 Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία  
 καθήμεναι ἀπέναντι τοῦ τάφου. 62<sup>ο</sup> Τῇ δὲ  
 ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν,  
 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
 πρὸς Πιλάτον, 63<sup>ο</sup> λέγοντες· Κύριε, ἐμνήσθ-

ημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ  
 τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup>Κέλευσον οὖν  
 ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης  
 ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ  
 κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἡγέρθη  
 ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη  
 χείρων τῆς πρώτης. <sup>65</sup>Εφη αὐτοῖς ὁ Πιλάτος·  
 Ἔχετε κουστωδία· ὑπάγετε, ἀσφαλίσασθε  
 ὡς οἴδατε. <sup>66</sup>Οἱ δὲ προευθέντες ἡσφάλισαντο  
 τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς  
 κουστωδίας.

**CHAP. XXVIII.** <sup>1</sup>Ὁ ΨΕ δὲ σαββάτων, τῇ  
 ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία  
 ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι  
 τὸν τάφον. <sup>2</sup>Καὶ ἰδού, σεισμὸς ἐγένετο μέγας·  
 ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ,  
 προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς  
 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. <sup>3</sup>Ἦν δὲ ἡ  
 ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ  
 λευκὸν ὥσει χιών. <sup>4</sup>Ἀπὸ δὲ τοῦ φόβου αὐτοῦ  
 ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει  
 νεκροί. <sup>5</sup>Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς  
 γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι  
 Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. <sup>6</sup>Οὐκ  
 ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε· δεῦτε,  
 ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος. <sup>7</sup>Καὶ

ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. <sup>8</sup>Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>9</sup>Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup>Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

<sup>11</sup>Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup>Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup>λέγοντες· Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. <sup>14</sup>Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. <sup>15</sup>Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.



<sup>16</sup>Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup>Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. <sup>18</sup>Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup>Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, <sup>20</sup>διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ, ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

# VOCABULARY

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## ABBREVIATIONS.

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acc. . . . .	accusative.	m. or masc. . .	masculine.
act. . . . .	active.	mid. . . . .	middle.
adj. . . . .	adjective.	n. or neut. . .	neuter.
adv. . . . .	adverb.	neg. . . . .	negative.
aor. . . . .	aorist.	nom. . . . .	nominative.
art. . . . .	article.	opp. . . . .	{ opposite or op- posed to.
cf. . . . .	compare.	opt. . . . .	
comp. . . . .	comparative.	P. or part. . .	participle.
conj. . . . .	conjunction.	p. or perf. . .	perfect.
contr. . . . .	contracted.	pass. . . . .	passive.
dat. . . . .	dative.	pluperf. . . .	pluperfect.
dem. or de- . .	{ demonstrative.	plur. . . . .	plural.
monstr. . . . .		poss. . . . .	possessive.
Eng. . . . .	English.	pres. . . . .	present.
et al. . . . .	et aliter.	prob. . . . .	probably.
etym. . . . .	etymology.	pron. . . . .	pronoun.
f. (with subst.) .	{ feminine.	prps. . . . .	perhaps.
adj. or pron. . .		q.v. . . . .	quod vide.
f. (with verb) . .	{ future.	rel. . . . .	relative.
or fut. . . . .		S. or Sans. . .	Sanskrit.
folld. . . . .	followed.	sing. . . . .	singular.
folllg. . . . .	following.	subj. . . . .	subjunctive.
fr. . . . .	from.	subst. . . . .	substantive.
gen. . . . .	genitive.	sup. . . . .	superlative.
gen. omn. . . . .	of all genders.	v. a. . . . .	verb active.
Germ. . . . .	German.	v. mid. . . . .	verb middle.
gov. . . . .	governing.	v. n. . . . .	verb neuter.
imperat. . . . .	imperative.	voc. . . . .	vocative.
imperf. or imp. .	imperfect.	= . . . . .	equal to.
inf. . . . .	infinitive.	LXX . . . . .	the Septuagint.
irreg. . . . .	irregular.		
Lat. . . . .	Latin.		

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

# VOCABULARY.

N.B.—Regularly-formed parts of words are not separately given, except for some special reason.

\***Ἀβὴλ**, m. indecl. ("A breath of air; Evanescent") *Abel*; the second son of Adam, murdered by his brother Cain.

\***Ἀβιὰ**, m. indecl. ("Jehovah is Father") *Abia* or *Abijah*; son and successor of Rehoboam, and an ancestor of Joseph, the husband of the Virgin Mary; i. 7; cf. 1 Kings xiv. 31; 2 Chron. xii. 16.

\***Ἀβιούδ**, m. indecl. (prob. "Father is renown") *Abiud*; the son of Zorobābel, and an ancestor of Joseph, the husband of the Virgin Mary; i. 13.

\***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

**ἀ-γαθός**, ἡ, ὁ, adj.: 1. *Good*, in the fullest acceptance of the term.—As Subst.: a. **ἀγαθοί**, ὦν, m. plur. *Good persons, the good*; v. 45; but at xxii. 10 **ἀγαθούς** is an adj.—b. **ἀγαθόν**, οὗ, n. With

art. prefixed: *Goodness*; xix. 17; see 1. δ, no. 10.—c. **ἀγαθά**, ὧν, n. plur. *Good things*.—2. *Good, kind, benevolent, merciful*. (Comp.: **κρείσσων**; Sup.: **κράτιστος**) [**γαθ**, like Germ. "gut," Eng. "good"; akin to Sans. part. *kydt-a*, fr. root **κῡλ**, in original force of "to shine"; ἀ is an inseparable prefix].

**ἀγαλλιάσθε**, 2. pers. plur. pres. imperat. mid. of **ἀγαλλίδω**.

(**ἀγαλλ-ιάω -ιάω**), 1. aor. **ἡγαλλίασα**, v. n. [a late and strengthened form of **ἀγάλλομαι**, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly*.—2. Mid.: **ἀγαλλ-ιάομαι -ιάμαι**, (f. **ἀγαλλιάσομαι**), 1. aor. **ἡγαλλιάσαμην**, 1. aor. puss. in mid. force, **ἡγαλλίδοσθην** and **ἡγαλλίδην**, *To delight one's self greatly or exceedingly, to rejoice*.

**ἀγαν-ακτ-έω -ῶ**, (f. **ἀγαν-ακτήσω**), 1. aor. **ἡγαδάκτησα**,

v. n. [prob. for ἀγαν-αχθ-έω; fr. ἀγαν, in "strengthening" force; ἀχθ-ος, "a burden"] ("To have a heavy (mental) burden," etc.; hence) *To be deeply grieved or vexed; to be displeased, etc.*

ἀγάπατε, 2. pers. plur. pres. imperat.; v. 44.

ἀ-γάπ-άω -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, v. a. ("To desire or long for"; hence) *To love* [prob. akin to Sans. root कर्प, "to desire"; ἄ is a prefix; cf. αγαθός].

ἀγαπ-η, ης, f. [ἀγαπ-άω, "to love"] ("A loving"; hence) *Love*.

ἀγαπ-ητός, ητή, ητόν, adj. [ἀγα-άω, "to love"] *Loved, beloved*.

ἀγγᾶρ-εύω, f. ἀγγαρεύσω, v. a. [ἀγγᾶρ-ος (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an ἄγγελος"; hence) *To force, compel one to do something; to impress one into service, etc.*;—at v. 41 folld. by acc. of person and acc. of "measure of space."

ἀγγεῖον, ον, n. [another form of ἄγγος, "a vessel or utensil"] *A vessel, or utensil, of any kind, such as a pan,*

*jar, pail*;—at xiii. 48 for fish; at xxv. 4 for oil.

ἄγγελ-ος, ου, m. [ἀγγέλλω, "to carry a message"] 1. *A messenger, etc.*—2. *An angel of God.*—3. *A wicked or fallen angel*; xxv. 41.

ἀγ-έλη, έλης, f. [ἄγ-ω, "to drive"] ("That which is driven"; hence) *Of swine: A herd*.

ἀγί-ᾱζω, 1. aor. ἡγίασα, v. a. [ἀγί-ός, "holy"] ("To make ἅγιός"; hence) *To hallow, sanctify, etc.*—Pass.: ἀγί-ᾱζομαι, p. ἡγιάσμαι, 1. aor. ἡγιάσθην.

ἁγιασθήτω, 3. pers. sing. 1. aor. imperat. pass. of ἀγί-ᾱζω.

ἁγ-τός, ἱδ, ἱόν, adj. ("To be adored or worshipped"; hence) *Holy, sanctified, consecrated to God or His service*:—ἀγία πόλις = Jerusalem, iv. 5; xxvii. 58:—ἁγίος τόπος = the Temple at Jerusalem, xxiv. 15.—As Subst.: a. ἁγίος, οὔ, m. *A holy person, a saint*; xxvii. 52.—b. ἁγίον, οὔ, n. *A holy, or consecrated, thing*:—τὸ ἁγίον, the holy thing, i. e. anything hallowed or consecrated, vii. 6 [akin to Sans. root याज, "to adore, or worship," the deities].

ἀγκ-ιστρον, ἱστρον, n. ("That which is bent or curved"; hence) *A hook* [akin to Sans. root अङ्च, "to bend

or curve"; whence *ankla*, "a hook"; Gr. *ἄγκυλας*, "hooked, curved"].

*ἄ-γνῶφ-ος*, *ov*, adj. [*ἄ*, "negative"; *γνῶφ-ω* (= *κνῶφω*), "to full or dress" cloth] ("Not fulled or dressed"; hence) Of cloth: *New*.

*ἄ-γορ-ά*, *ās*, *f*. [for *ἀγορ-ά*; fr. *ἀγείρω*, "to collect, assemble," through verbal root *ἀγορ*] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market*.

*ἄγορ-ᾶξ*, *f*. *ἀγοράσω*, (p. *ἡγοράκα*), 1. *nor*. *ἡγοράσα*, v. a. [*ἀγορ-ά*, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

*ἄγρ-ιος*, *ia*, *ior*, adj. [*ἀγρός*, "a field"] ("Pertaining to *ἀγρός*"; hence) Of honey: *Found in the fields or country, wild*; as opposed to that obtained from hives.

*ἄγρ-ός*, *ov*, m.: 1. *A field*, esp. of arable land.—2. *Plur.*: *Lands, property in land*.—3. *The country* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

*ἄγ-ω*, *f*. *ἄξω*, (p. *ἤχα*, later *ἄρῃχα*), 2. *nor*. *ἡγάγον*, v. a. and n.: 1. *Act.*: *To bring, lead*, etc.—2. *Neut.*: *ἄγωμεν*, *Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhorta-

tion or admonition.—3. *Pass.*: *ἄγ-ομαι*, (p. *ἡγμαι*), 1. *nor*. *ἡχθην*, 1. *fut*. *ἄχθήσομαι*: 2. *To be led or brought*.—b. *To be celebrated*, or *kept*, as a birth-day; xiv. 6 [akin to Sans. root *ḌJ*, "to drive"; also, "to go"].

*ἄ-δελφ-ή*, *ῆι*, *f*. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix *ἄ*, akin to Sans. *sa* (in first part of compound words), "same"; *δελφ-ύς*, "a womb"; akin to Sans. *garbh-a*].

*ἄ-δελφ-ός*, *ov*, m. [*id.*] 1. *A brother*.—2. *A kinsman* [*id.*].

*ἀδῆμον-έω* -*ω*, v. n. [obso]. *ἀδῆμων*, *ἀδῆμων-ος*, "sore-troubled"; *To be sorely troubled, to be in mental anguish*.

*ἄ-δης*, *ov*, m. (*Hades*, the mythic god of the lower world; hence) *The abode of the (unholy) dead, hell*; xvi. 18;—at xi. 23 opposed to *οὐρανός* with regard to distance from this earth.

*ἄδικ-έω* -*ω*, (p. *ἀδικήσω*, p. *ἡδίκηκα*), 1. *nor*. *ἡδίκησα*, v. a. [*ἄδικ-ος*, "unjust"] ("To be unjust to"; hence) *To hurt, harm, injure*.

*ἄδικ-ία*, *ias*, *f*. [*id.*] ("The quality of the *ἄδικος*"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

*ἄ-δίκ-ος*, *ov*, adj. [*ἄ*, "not";

δικ-η, "justice"] ("Not having δικη"; hence) *Unjust* morally; *unrighteous*. — As Subst.: ἄδικοι, *ov*, m. plur. *Unrighteous persons*.

(ἀδύνατ-έω -ω), f. ἀδυνατήσω, v. n. [ἀδύνατ-ος, "impossible"] *To be impossible*.

ἀ-δύνατος, δύνάτων, adj. [ἀ, "negative"; δύνάτος (of things), "possible"] *Not possible, impossible*.

ἀετός, οὐ, m. *An eagle*.

ἄζυμ-α, *ων*, n. plur. [ἄζυμ-ος, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

\*Ἀζώρ, m. indecl. *Azor*; a son of Eliakim, and an ancestor of Joseph, the husband of the Virgin Mary; i. 14.

ἀ-θῶ-ος, *ov*, adj. [ἀ, "negative"; θω-ή, "a penalty"] ("Not having θωή"; hence) ("Not deserving a penalty or punishment"; hence) *Guiltless, innocent*.

αἰγ-ι-ἄλ-ος, *ov*, m. [αἰγ, a root of ἄισσω, "to rush"; (i) connecting vowel; ἄλς, ἁλ-ός, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea-shore, beach, strand*.

Αἴγυπτος, *ov*, f. *Egypt*; a country of Africa, to which Joseph fled for refuge when Herod sought to kill the infant

Jesus, and where the Jews had been in bondage for 400 years.

αἷμα, ἄρος, n. *Blood*.

αἱμορρο-έω -ω, v. n. [αἱμορρο-ία (quadrisyll.), "a discharge, or flow, of blood"] *To have a discharge, or flow, of blood*.

αἰν-ος, *ov*, m. *Praise* [akin to Sans. root VEN or VEN, "to praise"].

(αἰετ-ίζω), 1. aor. ἡπέρισα, v. a. [αἰετός, "chosen"] *To choose, select*.

αἶρω, f. ἀρῶ, p. ἔρκα, 1. aor. ἔρκα, v. a.: 1. *To raise, to take or lift up*.—2. *To carry, bear, take, etc.*—3. *To take away, remove*.—4. With ἀπό: *To take away from, i. e. to deprive of*.—Pass.: αἶρομαι, p. ἤρμαι, 1. aor. ἤρην, 1. fut. ἀρθήσομαι.

αἰτέω, contr. 2. pers. plur. pres. imperat. of αἰτέω; vii. 7.

αἰτέω -ω, f. αἰτήσω, p. ἔτηκα, 1. aor. ἔτησα, v. a. and n.: 1. Act.: a. With Acc. of thing: *To ask for*.—b. With Acc. of person: *To ask of, to ask*.—c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one*.—2. Neut.: *To ask, make a request, etc.*—3. Mid.: αἰτέομαι -οὔμαι, f. αἰτήσομαι, 1. aor. ἔτησάμην: a. With Acc.: *To ask for something for one's*

own self; to request, beg for.—b. Alone: To make a request or entreaty; to beg a favour, etc. [akin to Sans. root  $\sqrt{\text{ALOH}}$ , "to ask"].

$\alpha\lambda\tau\alpha$ , as, f.: 1. A cause, reason, ground, etc.—2. A charge, accusation.

$\alpha\lambda\acute{\omega}\nu$ ,  $\acute{\alpha}\nu\omicron\varsigma$ , m.: 1. Life-time, life.—2. An age, generation, period of time.—3. The world as it now is.—4. An infinite space of time, eternity [akin to Sans.  $\acute{a}\nu\alpha\varsigma$ , "life"].

$\alpha\lambda\acute{\omega}\nu$ - $\lambda\omicron\varsigma$ ,  $\iota\omicron\nu$ , adj. [ $\alpha\lambda\acute{\omega}\nu$ , "eternity"; see  $\alpha\lambda\acute{\omega}\nu$ , no. 4] ("Pertaining to  $\alpha\lambda\acute{\omega}\nu$ "; hence) *Eternal, everlasting*.

$\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\sigma\iota\alpha$ ,  $\sigma\iota\alpha\varsigma$ , f. [for  $\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\sigma\iota\alpha$ ; fr.  $\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\sigma\omicron\varsigma$ , "impure, unclean"] ("The state, or condition, of the  $\acute{\alpha}\kappa\alpha\theta\alpha\rho\sigma$ "; hence) *Impurity, uncleanness, foulness, filth*.

$\acute{\alpha}$ - $\kappa\acute{\alpha}\theta\alpha\rho$ - $\tau\omicron\varsigma$ ,  $\tau\omicron\nu$ , adj. [ $\acute{\alpha}$ , "negative";  $\kappa\alpha\theta\alpha\rho$ , "to cleanse"; through verbal root  $\kappa\alpha\theta\alpha\rho$ ] ("Not cleansed"; hence) Morally: *Unclean, impure*; in St. Matthew only of unclean spirits.

$\acute{\alpha}\kappa$ - $\alpha\nu\theta$ - $\alpha$ ,  $\eta\varsigma$ , f. [prob.  $\acute{\alpha}\kappa$ - $\eta$ , "a sharp point";  $\alpha\nu\theta$ - $\omicron\varsigma$ , "a flower"] ("That which has sharp points and flowers"; i. e.) *A thorn-tree, thorn-bush, a thorn*.

$\acute{\alpha}$ - $\kappa\alpha\rho\pi$ - $\omicron\varsigma$ ,  $\omicron\nu$ , adj. [ $\acute{\alpha}$ , "negative";  $\kappa\alpha\rho\pi$ - $\acute{\omicron}\varsigma$ , "fruit"] ("Not having  $\kappa\alpha\rho\acute{\omicron}\varsigma$ "; hence)

*Without fruit, barren, unfruitful*.

$\acute{\alpha}$ - $\kappa\epsilon\rho$ - $\alpha\iota\omicron\varsigma$ ,  $\alpha\iota\omicron\nu$ , adj. [ $\acute{\alpha}$ , "negative";  $\kappa\epsilon\rho$ - $\acute{\alpha}\nu\nu\mu\iota$ , "to mix"] ("Unmixed"; hence) *Guileless, harmless*.

$\acute{\alpha}\kappa\mu\eta\nu$ , adv. [adverbial acc. of  $\acute{\alpha}\kappa\mu\eta$ , in force of "the time, the particular time"] ("Up to the time"; hence) *As yet, still*.

$\acute{\alpha}\kappa\omicron$ - $\eta$ ,  $\eta\varsigma$ , f. [ $\acute{\alpha}\kappa\omicron$ - $\acute{\omicron}\omega$ , "to hear"] ("A hearing"; hence, (act.) "that which hears"; (pass.) "that which is heard"; hence) 1. *A report, rumour*.—2. *Fame*, etc.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota$ ,  $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\tau\omega$ , 2. and 3. pers. sing. pres. imperat. of  $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\omega$ .

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\acute{\omicron}\omega$ - $\acute{\omicron}$ , f.  $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\eta\sigma\omega$ , p.  $\eta\kappa\omicron\lambda\omicron\upsilon\theta\eta\kappa\alpha$ , 1. aor.  $\eta\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\alpha$ , v. n. [ $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\omicron\varsigma$ , "following"] To follow;—mostly with Dat.;—at x. 38 with  $\delta\pi\acute{\iota}\sigma\omega$ ; at xxi. 9 alone.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\omega$ , fut. ind. of  $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\omega$ .

$\acute{\alpha}\kappa\omicron\upsilon\epsilon\tau\epsilon$ , 2. pers. plur. pres. imperat. of  $\acute{\alpha}\kappa\omicron\upsilon\omega$ ; xv. 10.

$\acute{\alpha}\kappa\omicron\upsilon\omega$ , f.  $\acute{\alpha}\kappa\omicron\upsilon\sigma\omega$  and  $\acute{\alpha}\kappa\omicron\upsilon$ - $\sigma\omicron\mu\alpha\iota$ , p.  $\acute{\alpha}\kappa\eta\kappa\omicron\alpha$ , 1. aor.  $\eta\kappa\omicron\upsilon\sigma\alpha$ , v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: To hear.—b. With Acc. of thing: To hear of.—c. With Gen. of person: To hear or heed; to attend, or give ear, to one.—2. Neut.: a. To hear.—b. To



*hear*, i. e. *have*, or *possess*, the *faculty of hearing*.—*o.* *To attend, give ear*.—*Pass.*: ἀκούομαι, (p. ἡκουσμαι), 1. aor. ἡκούσθην, 1. f. ἀκουσθήσομαι [prob. to be divided ἀ-κούω; fr. ἀ, inseparable prefix, in “strengthening” force; root κω, found in κω-έω, “to hear, perceive”].

ἀκριβ-όω -ω, f. ἀκριβώσω, p. ἡκριβωκα, 1. aor. ἡκριβωσα, v. a. [ἀκριβ-ής, “accurate”] *To examine, or investigate, accurately; to ascertain by inquiry, to inquire diligently about.*

ἀκριβ-ώς, adv. [id.] (“After the manner of the ἀκριβής”; hence) *Accurately, exactly, closely.*

ἀκρίς, ἰδος, f. *A locust.*

ἄκρ-ον, ον, n. [ἄκρ-ος, “highest”; hence, “furthest”] *Furthest point, extremity, end.*

ἄκ-ρος, ρα, ρον, adj. [ἀκ-ή, “a point”] (“Pointed”; hence) 1. *Highest*.—2. a. *Furthest*.—b. *The furthest part of that to which it is in attribution.*

ἀκῦρ-όω -ω, 1. aor. ἡκύρωσα, v. a. [ἄκῦρ-ος, “without authority or validity”] (“To render ἀκῦρος”; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

ἀλάβαστρον, ον, n. (“Alabaster”; hence) *An alabaster box, casket, etc., for unguents.*

ἅλ-α, ἄρος, n. *Salt* [like ἅλ-ς, akin to Sans. *sar-a*; cf. Lat. *sal*; Eng. *salt*].

ἀ-λείφ-ω, (f. ἀλείψω), p. ἡλειφα, 1. aor. ἡλειψα, v. a. 1. *To anoint*.—2. Mid.: ἀλείφομαι, f. ἀλείφωμαι, 1. aor. ἡλειψάμην, *To anoint for one's self or as one's own especial act* [akin to Sans. root *lip*, “to anoint”; ἀ is an inseparable prefix without force; cf. ἀ-γᾶθ-ός].

ἄλειψαι, 2. pers. sing. 1. aor. imperat. mid. of ἀλείφω.

ἄλεκτρον, ορος, m. *A cock.*

ἅλ-ετρον, εύρον, n. [ἅλ-έω, “to grind”] (“The ground thing”; hence) *Fine meal, wheaten flour.*

ἀληθ-εια, ειας, f. [ἀληθ-ής, “true”] (“The quality of the ἀληθής”; hence) *Truth*.

ἀλήθεω (found only in pres., imperf., and pres. part.;—in pres. part. alone in Gr. Test.), v. n. *To grind.*

ἀληθ-ώς, adv. [ἀληθ-ής, “true”] (“After the manner of the ἀληθής”; hence) *Truly, in truth.*

ἅλ-ιεύς, ἰέως, m. [ἅλ-ς, ἅλ-ός, “the sea”] (“The one pertaining to ἅλ-ς”; hence) *A fisherman, fisher.*

(ἀλίψω), f. pass. ἀλισθήσομαι, v. a. [ἅλ-ς, ἅλ-ός, “salt”] *To salt*.—*Pass.*: *To be salted.*

1. ἅλλά, conj. [originally

neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But*.—2. *Except, only*.

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἀλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another*.

ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. *Another, other*.—As Subst.: ἄλλος, ον, m. *Another man, another*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur.: *Other*.—As Subst.: a. ἄλλοι, ον, m.: (a) *Alone: Other men, others*.—(b) Repeated: *Some . . . others*.—b. ἄλλα, ον, n. *Other things* [akin to Sans. *an-ya*, "other"].

ἀλλ-ότρηος, οτρία, ότρίον, adj. [ἄλλος, "another"] *Foreign, strange, alien, not of one's own country*.—As Subst.: ἀλλότριοι, ον, m. plur. *Foreigners, strangers*; xvii. 25, 26.

Ἀλφαιός, ον, m. *Alphæus* (otherwise called Cleopas); the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joseph.

ἄλων, ὄνος, f. *A threshing-floor*.

ἀλώπηξ, εκος, f. *A fox*.

ἄμα, prep. gov. dat.: 1. *Along with, together with*; xiii. 29.—2. Of time: *At the same time with, at*;—at xx. 1 joined to adv. *πρωτ*.

ἁμαρ-ἄνω, (f. ἁμαρτήσομαι, later) ἁμαρτήσω, 1. aor. ἡμαρτήσα, 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin*.

ἁμαρτήσω, fut. ind. of ἁμαρτάνω, xviii. 21;—1. aor. subj. of ἁμαρτάνω, xviii. 15.

ἁμαρ-ία, ιας, f. [ἁμαρ-ἄνω, "to sin"] ("The act of sinning"; hence) 1. *Sin, generally*.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρ-ωλός, ωλόν, adj. [id.] *Sinning, sinful*.—As Subst.: a. ἁμαρτωλός, οὔ, m. *A sinful person, a sinner*;—in St. Matthew only in plur.—b. Plur.: ἁμαρτωλοί, ὧν, m. As a designation of the Gentiles: *Sinners*; xxvi. 45.

ἀμελ-έω -ῶ, f. ἀμελήσω, (p. ἡμέληκα), 1. aor. ἡμέλησα, v. n. [ἀμελ-ής, "careless"] *To be careless, negligent, heedless*.

ἀ-μέριμν-ος, ον, adj. [ἀ, "negative"; μέριμν-α, "anxious care"] ("Not having μέριμνα"; hence) *Free from anxious care or anxiety; free from alarm, unconcerned*.

\*ἀμήν, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily*.—2.

At the end of a sentence: *So may, or let, it be; amen.*

\***Ἀμινᾶδάβ**, m. indecl. (prob. "Voluntary People") *Amin-adab*; son of Aram, and an ancestor of Joseph, the husband of the Virgin Mary; i. 4;—see 1 Chron. ii. 10.

**ἄμμος**, ov, f. *Sand*.

**ἄμπελος**, ov, f. [prob. fr. ἄμπ-ι, Æolic form of ἄμφ-ι, "around"; ἔλ, root of ἔλ-ισσω, "to roll or wind"] ("That which rolls itself, or winds, around"; hence) *A vine*, as twining its tendrils around trees, etc., for support.

**ἄμπελ-ών**, ὦνος, m. [ἄμπελ-ος, "a vine"] ("The thing having ἄμπελος"; hence) *A vineyard*.

**ἄμφί-βλη-στρον**, στρον, n. [ἄμφί, "around"; βλη, a root of βάλλω, "to throw," etc.] ("That which is made for throwing around"; hence) *A casting-net; a fishing-net; a seine*, etc.

**ἄμφι-έννυμι**, (f. ἄμφι-έσω and ἄμφιῶ), v. a. [ἄμφί, "around"; ἔννυμι, "to put clothes on" another] 1. Act.: ("To put clothes on and around" another; hence) *To clothe*, i. e. of grass as Object; *to adorn, invest with beauty*; vi. 30.—2. Pass.: p. ἡμφι-εσμαι, *To be clothed or clad*.

**ἄμφ-ότερος**, ὁτέρα, ὅτερον, adj. [ἄμφ-ω, "both"] ("Be-

longing to ἄμφω"; hence) *Both*;—at ix. 17 supply αὐτοί (= οἶνος καὶ ἄσχοι) with ἄμφ-ότεροι;—at xv. 14 supply αὐτοί (= τυφλοί) with ἄμφότεροι.—As Subst.: **ἄμφότερα**, ων, n. *Both things; both of two things*.

\***Ἀμών**, m. indecl. ("Builder or Architect") *Amon*; a son of Manasses king of Judah, whom he succeeded B.C. 642 according to some; according to others B.C. 644; see 2 Kings xxi. 19; 2 Chron. xxxiii. 20. Amon was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

1. **ἄν**, conj. = 1. **ἐάν**. *If*; see **ἐάν**.

2. **ἄν**, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of **ἄν** is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, what-ever time it be (that); ὅσοι ἄν, how many soever, as many soever as*.

**ἀνά**, prep. gov. acc. ("Up, up along"; hence) 1. *Through*,

throughout, in.—2. Distributively: *Apiece*.

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] 1. *To go up* from a place, etc.—2. *To go up* into or upon; *to mount, ascend, climb up*.—3. Of a ship, etc.: *To go on board, embark*.—4. Of a fish: *To come up* from the water; xvii. 27.

ἀναβάς, ἄσα, ἀν, P. 2. nor. of ἀναβαίνω.

ἀνα-βλέπω, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνδ; βλέπω, "to look or see"] 1. [ἀνά, "up, upwards"] a. *To look up* or *upwards*.—b. *To lift up the eyes*.—2. [ἀνά, denoting "repetition"] *To see again, to recover sight*.

(ἀνά-βοάω -ῶ, f. ἀνα-βοήσομαι), 1. aor. ἀν-εβόησα, v. n. [ἀνά, in "augmentative" force; βοάω, "to cry out"] *To cry out aloud, to shout out*, etc.

ἀνά-γινώσκω, (f. ἀνα-γνώσομαι, p. ἀν-έγνωκα), 2. aor. ἀν-έγνω, v. a. and n. [ἀνά, denoting "repetition"; γινώσκω, "to know"] ("To know again"; hence) Of written characters: *To read*.

ἀναγκ-άζω, (f. ἀναγκάσω, p. ἠνάγκασκα), v. a. [ἀνάγκ-η, "constraint, necessity"] ("To make" something "a necessity"; hence) *To constrain, force, compel*.

ἀνάγκη, ης, f. *Need, necessity*.

ἀν-ἄγω, (f. ἀν-άξω), 2. aor. ἀν-ήγαγον, v. n. [ἀν-δ, "up"; ἄγω, "to lead"] 1. *To lead, carry, or bring up*.—2. Pass. r. ἀν-άγομαι, 1. aor. ἀν-ήχθην.

ἀν-αίρώ -αιρῶ, f. ἀν-αίρῃσω, (p. ἀν-ήρηκα), 2. nor. ἀν-εἶλον, v. a. [ἀνά, "up"; αἰρέω, "to take"] ("To take up"; hence) *To take away, make away with, destroy*.

ἀν-αίτι-ος, ον, adj. [δν, "negative" particle; αἰτί-α, "a fault"] ("Not having αἰτία"; hence) *Faultless, blameless, guiltless*.

(ἀνά-κάμπω), f. ἀν-κάμψω, 1. aor. ἀν-έκαμψα, v. n. [ἀνά, "back"; κάμπω, "to bend"] ("To bend back"; hence, in reflexive or neut. force, "to bend one's self, or bend, back"; hence) *To turn back, return*.

ἀνά-κειμαι, v. n. [ἀνά, "backwards, back"; κείμαι, "to lie" at table, etc.] ("To lie back"; hence) *To recline on a couch at table*.

ἀνδ-κείμενος, η, ον, P. pres. of ἀνδ-κείμαι.—As Subst.: ἀνδ-κείμενοι, ον, m. plur.: *Guests at a feast*.

ἀνακλιθῆναι, ἀνακλιθῆσομαι, 1. nor. inf. pass., and 1. fut. ind. pass. of ἀνακλίνω.

ἀνα-κλίνω, f. ἀνα-κλίνω, 1. nor. ἀν-έκλινα, v. a. [ἀνά, "backwards, back"; κλίνω,

"to make to bend"] ("To make to bend backwards"; hence) 1. Act.: *To make to lie down, or recline, at table, etc.*—2. Pass. in Mid. force: (*ἀνα-κλίνομαι*), 1. aor. *ἀν-εκλίθην*, 1. fut. *ἀνα-κλιθήσομαι*, *To recline, lie or sit down, at table.*

*ἀνάπαυ-σις*, *σιως*, f. [*ἀν-παύ-ω*, in mid. "to rest"; see *ἀν-παύω*] *A resting, rest*, whether actual or figurative.

*ἀνα-παύω*, f. *ἀνα-παύσω*, (p. *ἀνα-πέπαυκα*), v. a. [*ἀνδ*, in "strengthening" force; *παύω*, "to make to cease"] ("To make—a person—to cease" from something; hence) 1. *To give rest to a person.*—2. Mid.: *ἀνα-παύομαι*, (f. *ἀνα-παύσομαι*), 1. aor. *ἀν-επαυσάμην*, ("To give rest to one's self"; hence) *To rest, take rest.*

*ἀνᾶπτεσθαι*, 2. aor. inf. of *ἀναπίπτω*.

(*ἀνα-πίπτω*, f. *ἀνα-πέσομαι*, p. *ἀνα-πέπτωκα*), 2. aor. *ἀν-έπεσον*, v. n. [*ἀνδ*, "backwards, back"; *πίπτω*, "to fall"] ("To fall back"; hence) *To recline, lie down, for the purpose of taking food.*

*ἀνα-πληρῶ-πληρῶ*, 1. aor. *ἀν-επλήρωσα*, v. a. [*ἀνδ*, "up"; *πληρῶω*, "to fill"] ("To fill up"; hence) *To fulfil, accomplish.*—Pass.: *ἀνα-πληρόμαι-πληροῦμαι*, 1. aor. *ἀν-επληρώθη*.

*ἀναστᾶς*, *ἄσα*, *δν*, P. 2. aor. of *ἀνίστημι*.

*ἀνα-στᾶ-σις*, *σιως*, f. [*ἀνδ*, "up"; *στα*, a root of *ίστημι*, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection.*

*ἀνα-στρέφω*, with 2. aor. pass. *ἀν-εστράφη*, (and 2. fut. pass. *ἀνα-στραφήσομαι*), in mid. force; v. mid. [*ἀνδ*, in "strengthening" force; *στρέφω*, (mid.) "to turn one's self about"] ("To turn one's self about much or often" in a place; hence) *To dwell, remain, live, be in a place.*

*ἀνα-τέλλω*, (f. *ἀνα-τελῶ*), p. *ἀνα-τέταλκα*, v. n. and a. [*ἀνδ*, in "strengthening" force; *τέλλω*, (v. n.) "to rise"] 1. Neut.: Of the sun, light, etc.: *To rise, arise.*—2. Act.: Of the sun as Object: *To make, or cause, to rise;* v. 45.

*ἀνατολ-ή*, *ἡς*, f. [for *ἀνδ-τελ-ή*; fr. *ἀντέλλω*, "to rise"] ("A rising" of the heavenly bodies; hence) 1. Of the sun: *Sun-rise.*—2. Sing. and Plur.: *The East*, as the quarter where the sun rises.

*ἀνα-φέρω*, (f. *ἀν-οίσω*), 1. aor. *ἀν-ήνεγκα*, v. a. [*ἀνδ*, "up"; *φέρω*, "to carry"] *To carry or take up.*

*ἄνδρα*, acc. sing. of *ἀνήρ*.  
*Ἄνδρας*, *ου*, m. *Andrew*;

the brother of Simon Peter, and one of the twelve Apostles.

ἀνέβην, 2. aor. ind. of ἀναβαίνω.

ἀνέγνω, 2. aor. ind. of ἀναγινώσκω.

ἀνέλκων, 2. aor. ind. of ἀναίρειν.

ἀνεκ-ότατος οἶμα, ότατον, comp. adj. [ἀνεκ-ός, "tolerable, endurable"] *More tolerable or endurable.*

ἄν-εμος, έμου, m. ("The blowing thing"; hence) 1. *Wind.*—2. Plur.: *The quarters of the heavens* whence the wind blows; xxiv. 31 [akin to Sans. root AN, "to blow"].

ἀνέχομαι, fut. ind. mid. of ἀνέχω.

ἄν-εϋ, adv. With Gen.: *Without* [akin to Sans. negative prefix an = English un-, in-].

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀνδ, "up"; ἔχω, "to hold"]) *To hold up.*—In Gr. Test. not found in act. voice).—Mid.: ἀν-έχομαι, f. ἀν-έξομαι, 2. aor. ἡν-εσχόμην, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer.*

ἀναψύχθησαν, 3. pers. plur. 1. aor. ind. pass. of ἀνολύω.

ἄνηθον, ου, n. *Anise, dill*; a herb having aromatic seeds.

ἀ-νῆρ, νδρός, m.: 1. *A man.*—2. *A husband* [akin to Sans.

nar-a, "a man"; ἀ is a prefix; cf. ἀ-γαθ-ός].

ἀνήχθην, 1. aor. ind. pass. of ἀνάγω.

ἀνθέξομαι, fut. ind. of ἀντέχομαι.

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-ίστηκα, 2. aor. ἀντ-ίστην, v. a. and n. [ἀνθ' (see ἀντί), "against"; ἵστημι, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose.*

ἄνθρωπος, ου, comm. gen. *A human being; a man, person*:—δ υἱός τοῦ ἀνθρώπου, *the son of man*; i. e. Christ in respect to His human nature; viii. 20, etc.:—οἱ ἄνθρωποι, *men, or persons, generally*; xvi. 18, etc.

ἀ-νιπτ-ος, ου, adj. [ἀ, "negative"; νιπτ-ω, "to wash"] *Not washed, unwashed.*

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-ίστηκα, 1. aor. ἀν-ίστησα, 2. aor. ἀν-ίστην, v. a. and n. [ἀν-δ, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: ("To make to stand up"; hence) Of a family, etc., as Object: *To raise up*, etc.—2. Neut.: In perf.,

pluperf., and 2. aor.: a. *To stand, or rise, up.*—b. *To rise from the dead, etc.*—3. Mid.: *ἀν-ίσταμαι*, f. *ἀνα-στήσομαι*: a. *To stand up, arise.*—b. *To rise from the dead.*

*ἀνοιγῆσομαι*, 2. fut. ind. pass. of *ἀνοίγω*.

*ἀν-οίγω* (*ἀν-οίγνυμι*, f. *ἀν-οίξω*), p. *ἀν-έγω* (and *ἀνέφα*), 1. aor. *ἀν-έφα* and *ἡνοιξα*, v. a. and n. [*ἀν-δ*, in "intensive" force; *οίγω* or *οίγνυμι*, "to open"] 1. Act.: *To open*;—at xxv. 11 supply *τὴν θύραν* after *ἄνοιξον*:—*τοὺς ὀφθαλμοὺς ἀν-οίγειν*, *to open the eyes*, i. e. to restore the sight.—2. Pass.: (*ἀν-οίγνυμαι*), perf. *ἀν-έφγμαι* and *ἡν-έφγμαι*, 1. aor. *ἀν-έφχθην*, *ἡν-έφχθην*, and *ἡν-οίχθην*, (1. fut. *ἀν-οιχθήσομαι*), 2. fut. *ἀν-οιγήσομαι*: a. *To be opened.*—b. *To be open*; *to stand or lie open.*

*ἀνομ-ία*, *ias*, f. [*ἀνομ-ος*, "without law"; hence, "wicked"] ("The state, or quality, of the *ἀνομος*"; hence) *Wickedness, impiety.*

1. *ἀ-νομ-ος*, *ov*, adj. [*δ*, "negative"; *νόμ-ος*, "law"] ("Not having law, lawless"; hence) *Wicked, impious.*—As Subst.: *ἀνομος*, *ov*, m. *A wicked, or impious, person; a transgressor.*

2. *ἀνομος*, *ov*; see 1. *ἀνομος*. *ἀντάλλαγμα*, *μάτος*, n. [*ἀντάλλασσω*, "to exchange

*for*" something else, through verbal root *ἀντάλλω*] ("That which is exchanged for" something else; hence) With Gen. of that which is exchanged: *An exchange for or in return for.*

*ἀντ-έχομαι* (or *ἀντ-ίσχομαι*), f. *ἀνθ-έχομαι*, v. mid. [*ἀντ-ί*, "over against"; *έχομαι* (mid. of *έχω*, "to have"), "to hold one's self or cling"] ("To hold one's self, or cling, over against" something; hence) With Gen.: *To cling, cleave, adhere, to a person*; vi. 24.

*ἀντί* (before a soft vowel, *ἀντ'*; before an aspirated vowel, *ἀνθ'*), prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

*ἀντί-δικ-ος*, *ov*, m. [*ἀντί*, "against"; *δίκ-η*, "a suit" at law] ("One having a suit against" a person; hence) *An opponent, adversary.*

*ἀντιστήναι*, 2. aor. inf. of *ἀνθίστημι*.

*ἄν-υδρος*, *υδρος*, adj. [*ἀν*, "negative particle"; *υδρος*, akin to *υδωρ*, "water"] Of places: *Without water, dry, parched.*

*ἄνω-θεν*, adv. [*ἄνω*, "above"; particle *θεν* = "from"] ("From above"; hence, by a Greek idiom) *Above, etc.*:—*ἀπὸ ἄνωθεν* (supply *τοῦ*), *from*

that which is above; i. e. from the upper part or top.

ἄξιος, *ia, ior*, adj. [for ἄγιος; fr. ἄγω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy, deserving*.—2. With Gen.: a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.

ἀπαγγέλλαι, 1. aor. inf. of ἀπαγγέλλω.

ἀπαγγέλλετε, 2. pers. plur. 1. aor. imperat. of ἀπαγγέλλω.

ἀπ-αγγέλλω, f. ἀπ-αγγελῶ, 1. aor. ἀπ-ήγγεila, v. a. [ἀπ-ό, in "strengthening" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, declare, show by speaking, report, relate, tell*.

(ἀπ-άγχω, f. ἀπ-άγξω, 1. aor. ἀπ-ήγχα, v. a. [ἀπ-ό, in "strengthening" force; ἀγχω, "to strangle or throttle"] *To strangle or throttle*).—Mid.: (ἀπ-άγχομαι, f. ἀπ-άγξομαι), 1. aor. ἀπ-ηγξάμην, *To strangle, or throttle, one's self; to die by hanging one's self, to hang one's self*.

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ήγαγον, v. a. and n. [ἀπ-ό; ἄγω, "to lead"] 1. Act.: [ἀπό, "away"] a. *To lead away*.—b. *To carry off to prison, or as a prisoner*.—2. Neut.: [ἀπό, in "strengthening" force] *Of a road, etc., as Subject: To lead, conduct;*

vii. 13, 14;—cf. Lat. *via* ducit, Hor. Ep. 1, 18, 20; Ov. M. 3, 602, etc.

(ἀπ-αίρω, f. ἀπ-άρῳ, p. ἀπ-ήρκα, v. a. [ἀπ-ό, "off"; αἶρω, "to lift"] ("To lift off"; hence, "to carry away, take away").—Pass.: (ἀπ-αίρομαι), 1. aor. ἀπ-ήρην, *To be taken away*.

ἀπαλός, *ή, όν*, adj. ("Soft" to the touch; hence) *Tender*.

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπάντη-σις, *σιως*, f. [for ἀπάντα-σις; fr. ἀπαντῶ, "to meet"] With Gen.: *A meeting of, or with, a person*.

ἀπαρθῆ, 3. pers. sing. 1. aor. subj. pass. of ἀπαίρω:—only in this form in Gr. Test.

ἀπ-αρνέομαι -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-αρνήσάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly*.

ἀπαρνησάσθω, 3. pers. sing. 1. aor. imperat. of ἀπαρνέομαι.

ἅ-πᾶς, *πᾶσα, πᾶν*, adj. [ἅ, in "intensive" force; πᾶς, "all"]

1. *Quits all; the whole, all completely*.—As Subst.: a. ἅπαντες, *ων*, m. plur. *All men, all persons*.—b. ἅπαντα, *ων*, n. plur. *All things*.—2. *The whole of that denoted by*



the subst. to which it is in attribution.

ἀπᾶτη, ης, f. *Deceitfulness, deceit.*

ἀπέθανον, 2. aor. ind. of ἀποθνήσκω.

ἀπεκρίθη, 1. aor. ind. (pass. form) of ἀποκρίνομαι.

ἀπεκρινάμην, 1. aor. ind. of ἀποκρίνομαι.

ἀπελθεῖν, 2. aor. inf. of ἀπέρχομαι.

ἀπέλθω, 2. aor. subj. of ἀπέρχομαι.

ἀπελθών, οὔσα, όν, P. 2. aor. of ἀπέρχομαι.

ἀπέναντι, adv. [ἀπ-ό, in "strengthening" force; ἐναντι, "opposite"] With Gen.: *Opposite, opposite to, over against.*

ἀπεινύαμην, 1. aor. ind. mid. of ἀπονίζω.

ἀπεινίξα, 1. aor. ind. of ἀποκινέω.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

ἀποστᾶλην, 2. aor. ind. pass. of ἀποστέλλω.

ἀπεσταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.

ἀπ-έχω, (f. ἀφ-έξω and ἀποσχέσω), v. a. and n. [ἀπ-ό; ἔχω] 1. Act.: [ἀπ-ό, "from"; ἔχω, "to have"] ("To have"

something "from" one; hence) *To receive, have, get.*—2. Neut.: [ἀπ-ό, "away"; ἔχω, (neut.) "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *To be distant.*

ἀπιστ-ία, ίας, f. [ἀπιστ-ος, "unbelieving"] ("The quality, or state, of the ἀπιστος"; hence) *Unbelief.*

ἀ-πιστός, πιστον, adj. [δ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἀπλοῦς, ῆ, οὖν (contr. fr. ἀ-πλό-ος, η, ον), adj. ("Once filled"; hence, "one-fold, single"; hence) Of the eye or sight: *Sound, free from disease, in a natural or healthy state* [for ἀ-πλέ-ος; fr. ἀ, akin to Sanscrit *sa*, (originally) "one" (cf. Lat. *sim* in *simplex*, *sim-plus*); πλε = πλη in π(ι)μ-πλημι, "to fill"].

ἀπό (before a soft vowel ἀπ'; but ἀπό Ἀβραάμ, i. 17; see, also, ii. 1; vii. 16, etc.:—before an aspirated vowel ἀφ'; but ἀπό Ἱερουσάλημ, xv. 1; ἀπό Ἱερὶχώ, xx. 29), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. *To mark the material of which a thing is made: Of, from*; iii. 4.—3. *To mark a result, cause, etc.: From, in*

consequence of; xiv. 26.—  
 4. With Gen., instead of Partitive Gen. alone after verbs active to denote a part: *Of*:—τὰ κυνάρια ἐσθλεί ἀπὸ τῶν ψυχίων, *the dogs eat (some) of the crumbs*, xv. 27.—5. With words denoting heed or caution: *Of, about, respecting*; xvi. 6, 11.—6. Of a commencing point of time, *etc.*: *From, since*; xiii. 35.—7. Of time, generally: *At*; xix. 4.—8. a. Of a number, *etc.*: *Of, out of*; xxvii. 21.—b. To denote a partitive Subject: *Some of, they of*:—ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, xxvii. 9, where the Subject of ἐτιμήσαντο is ἀπὸ υἱῶν Ἰσραὴλ;—cf. βλέπουσιν ἐκ τῶν λαῶν, Rev. xi. 9; and ἐνέγκατε ἀπὸ τῶν ὀψαρίων, John xxi. 10. In the former passage the prep. with its case forms the Subject, in the latter the Object, of the verb.—9. Of the place whence a person comes, *etc.*: *Of, from*; xxi. 11.—10. Of the agent: *By*:—μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων, *be not terrified by (= be not afraid of) those who kill*, x. 28.—11. Prefixed to adverbs: *From*:—ἀπὸ τότε, *from that time*, iv. 17, *etc.*; ἀπὸ μακρόθεν, *from afar, afar off*, xxvi. 58; xxvii. 55; ἀπ' ἔρτι, (*from just now =*) *henceforth*, xxvi. 29, *etc.*; ἀπὸ ἄνωθεν, *from above, from the top*,

xxvii. 51 [akin to Sans. *apa*, "away from"].

ἀπο-δεκάτ-ω -ῶ, v. a. [ἀπό, "from"; δέκατ-ος, "tenth"] ("To give a tenth part from or of" something to the priest; hence) *To give, or pay, tithe of a thing*.

ἀπο-δημ-ίω -ῶ, (f. ἀποδημήσω, p. (irreg.) ἀπ-εδήμηκα), 1. aor. ἀπ-εδήμησα, v. n. [ἀπό, "away from"; δῆμ-ος, "the people"] ("To be away from the people"; hence) *To go abroad or to a far country*.

ἀπο-δίδωμι, f. ἀπο-δώσω, (1. aor. ἀπ-έδωκα), 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] 1. *To give back, restore, return*.—2. *To give up, hand over, etc.*; xxvii. 58.—3. a. *To pay a debt, etc.; to repay a person*.—b. Without nearer Object: *To pay, make payment*.—4. Of an account, *etc.*: *To give in, give, render*.—Pass.: ἀπο-δίδομαι, 1. aor. ἀπ-εδόθην.

ἀποδοθῆναι, 1. aor. inf. pass. of ἀποδίδωμι.

ἀπο-δοκιμάζω, (f. ἀποδοκιμάσω, p. ἀπο-δεδοκιμάκα), 1. aor. ἀπ-έδοκιμάσα, v. a. [ἀπό, denoting "negation or reversal"; δοκιμάζω, "to put to the proof, test"; hence, as a result, "to approve"] *To disapprove of, reject, refuse*.

ἀπόδοις, 2. pers. sing. 2. aor. imperat. of ἀποδίδωμι.

ἀποδοτε, 2. pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀποδοῖ, 3. pers. sing. 2. aor. subj. of ἀποδίδωμι.

ἀποδώσω, 1. fut. ind. of ἀποδίδωμι.

ἀποθάνῃ, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀποθάνουμαι, fut. ind. of ἀποθνήσκω.

ἀποθή-κη, κης, f. [ἀποθή (= ἀπό; θη, root of τίθημι), root of ἀποτίθημι, "to put, or store, away"] ("A putting, or storing, away"; hence) *A place for putting, or storing, away; a barn, storehouse, etc.*

ἀπο-θνήσκω, f. ἀπο-θαν-οῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die.*—2. In 2. aor.: *To have died, i. e. to be dead.*

ἀπο-καθίστημι, f. ἀπο-κατα-στήσω, (p. ἀπο-καθέστακα), v. a. [ἀπό, "back again"; καθίστημι, "to sit down"; hence, "to bring into a (certain) condition," etc.; hence, "to restore" to the original state] *To restore again to a former state;—at xii. 13 of restoration to health.*—Pass.: (ἀπο-καθίσταμαι, p. ἀπο-καθέσταμαι), 1. aor. ἀπο-κατεστάθην and ἀπ-εκατεστάθην.

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό,

negative = English "un-"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known.*—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκάταστήσω, fut. ind. of ἀποκαθίστημι.

ἀποκατεστάθην, 1. aor. ind. pass. of ἀποκαθίστημι.

(ἀπο-κεφαλ-ῖζω), 1. aor. ἀπ-εκεφαλῖσα, v. a. [ἀπό, "from"; κεφαλ-ή, "head"] ("To take the head from" one; hence) *To behead.*

ἀποκρίθεις, εἶσα, ἐν, P. 1. aor. (pass. form) of ἀποκρίνομαι.

ἀποκριθήσομαι, fut. ind. pass. (in mid. force) of ἀποκρίνομαι.

ἀπο-κρίνομαι, (f. ἀπο-κριν-οῦμαι), 1. aor. ἀπ-εκρινάμην, 1. aor. pass. in mid. force, ἀπ-εκριθην, f. ἀπο-κριθήσομαι, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer;—sometimes with Dat. of person.*

(ἀπο-κρύπτω, f. ἀπο-κρύψω), 1. aor. ἀπ-έκρυψα, v. a. [ἀπό, "away"; κρύπτω, "to hide"] *To hide away, conceal, etc.*

ἀποκτανθῆναι, 1. aor. inf. pass. of ἀποκτείνω.

ἀποκτείνειν, 1. aor. inf. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτείνω, (p. ἀπ-έκτεινα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.* :—ἀποκτείνωμεν (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xxi. 38.—Pass.: (ἀπο-κτείνομαι), 1. aor. ἀπ-εκτάμην.

ἀποκτενοῦσι(v), 3. pers. plur. fut. ind. of ἀποκτείνω.

ἀποκτείνω, late form of ἀποκτείνω; see ἀποκτείνω.

ἀποκτείνων, ουσα, ον, P. pres. of ἀποκτείνω; x. 28.

ἀπο-κῦλλίω, f. ἀπο-κῦλλισω, v. a. [ἀπό, "away"; κῦλλίω, "to roll"] *To roll away.*

ἀποκαλυμένους, η, ον, P. perf. pass. of ἀποκαλύπτω.

ἀπολίσσαι, 1. aor. inf. of ἀπολλύναι.

ἀπολίσσει, 3. pers. sing. fut. ind. of ἀπολλύναι.

ἀπολίσση, 3. pers. sing. 1. aor. subj. of ἀπολλύναι.

ἀπόληται, 3. pers. sing. 2. aor. subj. mid. of ἀπολλύναι.

ἀπο-δύναμι, f. ἀπο-δύναμι, (p. ἀπ-ώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; δύναμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely.*—b. *To cause the*

*death of, to kill.*—c. Of a reward: *To incur the loss of, fail of, lose, miss.*—d. Of life as Object: *To lose.*—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-όλλυμαι, p. ἀπ-ώλωλα, 2. aor. ἀπ-ώλωλην, ("To destroy one's self utterly"; hence) Of persons or things: *To perish.*

ἀπολοῦνται, 3. pers. plur. fut. mid. of ἀπολλύναι.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. *To release, set free.*—2. *To send away, dismiss.*—3. Of husbands or wives: *To put, or send, away; to divorce.*—4. *To release from a debt, etc.; to forgive.*—Pass.: (ἀπο-λύομαι), p. ἀπο-λέλυμαι, 1. aor. ἀπ-ελύθην, 1. fut. ἀπο-λύθήσομαι.

ἀπολωλώς, υἱα, ός, P. perf. mid. of ἀπολλύναι.

(ἀπο-νίω, later ἀπο-νίπτω, f. ἀπο-νίψω, 1. aor. ἀπ-ένιψα, v. a. [ἀπό, "off or away"; νίω, "to wash"] 1. *To wash off or away.*—2. Mid.: ἀπο-νίβομαι, f. ἀπο-νίβομαι, 1. aor. ἀπ-ενιψάμην: a. *To wash off from one's self.*—b.) Without Object: *To wash one's, etc., hands.*—N.B. The word occurs only once in Gr. Test.: viz. at Matt. xxvii. 24.

(ἀπο-πνίγω, f. ἀπο-πνίγομαι

and ἀπο-πνίξω), 1. aor. ἀπ-έπνιξα, v. a. [ἀπό, in "strengthening" force; πνίγω, "to choke"] *To choke.*

ἀπο-σπᾶω -σπᾶ, (f. ἀπο-σπᾶσω), 1. aor. ἀπ-έσπασα, v. a. [ἀπό, "away"; σπᾶω, "to draw"] Of a sword as Object: *To draw forth*, or *out*, from the scabbard.

ἀπο-στέλλω-ιον, ἰον, n. [ἀπό, "away"; στέλλω-ις, "a putting"] ("A thing pertaining to a putting away"; hence) Of husbands and wives: *A divorce* or *divorce*.

ἀποστείλας, ἄσα, av, P. 1. aor. of ἀποστέλλω.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth* on a mission, etc.; —at xxi. 84; xxii. 3 with Acc. of nearer Object, and Inf. denoting a purpose.—3. *To send away*. —Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.

ἀποστελῶ, fut. ind. of ἀπο-στέλλω.

ἀπόστολ-ος, ου, m. [for ἀπόστολ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀποστρέφῃς, 2. pers. sing. 2. aor. subj. pass. of ἀπο-στρέφω.

ἀπο-στρέφω, f. ἀπο-στρέψω,

1. aor. ἀπ-έστρεψα, v. a. [ἀπό; στρέφω, "to turn"] 1. [ἀπό, "away"] a. *To turn away*.—

b. Pass. in mid. force: *To turn one's self*, etc., *away*; *to turn away* from a person; v. 42.—2. [ἀπό, "back again"] ("To turn back again"; hence) a. *To return* a sum of money to those from whom it has been received; xxvii. 3.—

b. Of a sword as Object: *To return to*, *put back again* into, the scabbard; xxvi. 52.—Pass.: ἀπο-στρέφομαι, (f. mid. ἀπο-στρέφομαι, p. ἀπ-έστραμμαι, 1. aor. ἀπ-εστρέφθην), 2. aor. ἀπ-εστράφην.

ἀπο-χωρέω -χωρῶ, (f. ἀπο-χωρήσω and ἀπο-χωρήσομαι), 1. aor. ἀπ-εχώρησα, v. n. [ἀπό, "away"; χωρέω, "to go"] *To go away*, *depart*.

ἄπ-τω, (f. ἄψω), 1. aor. ἦψα, v. a.: 1. Act.: *To fasten to*, *to join*.—2. Mid.: ἄπ-τομαι, (f. ἄψομαι), 1. aor. ἦψάμην, ("To fasten, or join, one's self" to something; hence) With Gen. [§ 112, Obs. 2]: *To take*, or *lay*, *hold of*; *to touch* [perhaps akin to Sans. root SAP, "to connect"].

ἀπώλ-εια, εἰας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λυμι, "to destroy"] 1. *Destruction*.—2. *Loss*, *waste*.

ἄρα, adv.: 1. In inferential force: a. *Then*, *so then*, *therefore*; —ἄραγε, *then indeed*,

*therefore indeed.*—b. *In truth, truly, after all, it seems.*—2. In questions: To mark amazement, etc.: *I, etc., pray you; then, in the world.*

ἄραι, 1. aor. inf. of αἰρω.

\*Ἀράμ, m. indecl. ("Highland") *Aram*; son of Esrom, and an ancestor of Christ; i. 4.

ἀραις, 2. pers. plur. 1. aor. imperat. of αἰρω.

ἀράτω, 3. pers. sing. 1. aor. imperat. of αἰρω.

ἀργός, ἡ, ὅν, adj. [contr. fr. ἀ-εργ-ός; fr. ἀ, "negative"; obsol. ἐργ-ω, "to work"] 1. *Not working, doing nothing, idle.*—2. Of words: *Idle*, i. e. not used for God or in God's service; and so, *foolish, vain; bad, wicked.*

ἀργύριον, ἰου, n. dim. [ἀργύρι-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) 1. *Money* in general.—2. *A piece of silver*, meaning the Jewish *shekel*; xxvi. 15; xxvii. 3, etc.

ἀργυρός, ὕρον, m. ("The white, or shining," metal) *Silver* [akin to Sans. *arjuna*, "white"; akin to root *BLX*, "to shine"].

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἄρη, 3. pers. sing. 1. aor. subj. of αἰρω.

ἀριθέσθαι, fut. ind. pass. of αἰρω.

ἀριθῆς, 2. pers. sing. 1. aor. imperat. pass. of αἰρω.

(ἀριθμ-έω -ῶ, f. ἀριθμήσω, p. ἠρίθμηκα), 1. aor. ἠρίθμησα, v. a. [ἀριθμός, "a number"] *To number, count.*—Pass.: (ἀριθμ-έσθαι -οῦμαι), p. ἠρίθμημαι, (1. aor. ἠρίθμήθην, 1. fut. ἀριθμηθήσονται).

\*Ἀριμαθαία, ας, f. (supposed to be formed fr. *Aram*, "Highland") *Arimathæa*; a city of Judæa, the site of which is not determined.

ἀριστερός, ὁ, ὅν, adj. *Left, on the left side.*—As Subst.: ἀριστερά (sc. χεῖρ), ἄς, f. *The left hand.*

ἄριστον, ον, n. *A morning-meal, breakfast; later, the mid-day meal.*

ἀρκ-ερός, ἐρή, ἐτόν, adj. [ἀρκ-έω, "to be sufficient"] With Dat.: *Sufficient for, enough for*;—at vi. 34 ἀρκ-ετόν, neut., is predicated of κἀκία, fem.; this mode of construction is used especially in sayings, proverbs, axioms, etc.;—at x. 25 ἀρκετόν is predicated of the clause *ἴνα . . . κέρως αὐτοῦ.*

(ἀρκέω -ῶ, f. ἀρκέσω), 1. aor. ἤρκεσα, v. n.: With Dat.: 1. *To suffice, or be sufficient, for.*—2. Impers. 1. aor. subj.: ἀρκέσθι, *There should be a sufficiency, or enough, for:—*

οὐκ ἀρκέσθαι, *there should not be enough for*, xxv. 9;—where some consider ἀρκέσθαι a personal verb, of which the Subject is to be supplied, viz. αὐτό = τὸ ἔλαιον.

ἀρνέομαι -οὔμαι, f. ἀρνήσομαι, 1. aor. ἠρνήσαμην, v. mid.: 1. *To say "no"; to deny*.—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him*.

ἀρτῆμενος, η, ον, P. 1. aor. mid. of ἀρτῶ.

ἄρον, 1. aor. imperat. of αἶρω.

ἀρούσι, 8. pers. plur. fut. ind. of αἶρω.

ἀρπῆγ-ή, ἡς, f. [ἀρπᾶγ, root of ἀρπάζω, "to plunder"] *A plundering; rapine, robbery, etc.*

ἀρπάζω, f. ἀρπάσω (and ἀρπάξω, p. ἠρπάκα), v. a.: 1. *To snatch, or pluck, away, etc.*—2. *To seize and carry off by force, etc.*

ἀρπαξ, ἄγος, adj. [for ἀρπᾶγ-ς; fr. ἀρπᾶγ, root of ἀρπάζω, "to carry off" by force] ("Carrying off by force"; hence) Of wolves: *Rapacious, ravenous, ravening*.

1. ἀ-ρ-ρῶ-στος, στος, adj. [ἀ, "negative"; ρῶ, root of ῥῶ-ννυμι; in pass. force "to be strong," with ρ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἀρρώστος, ον, m. *A person*

*weak in health, a sick person, etc.*

2. ἀρρώστος, ον, m.; see 1. ἀρρώστος.

ἄρσεν, ερος; see ἄρσην.

ἄρσην, εν, adj. *Male, belonging to the male sex*.—As Subst.: ἄρσεν, ερος, n. *A male, one of the male sex*.

ἄρτι, adv. *Just now, at this moment or present time, now*:—ἀπ' ἄρτι, *from this very time, henceforth*, xxiii. 39, etc.: but at xxvi. 64 (*after now; i. e. hereafter*).

ἄρτος, ον, m.: 1. *A loaf of bread*;—Plur.: *Loaves*.—2. In collective force: *Bread*.—3. *Food, victuals*:—ἄρτον ἐσθίειν, *to eat food, i. e. to partake of food or an entertainment*, xv. 2.

ἀρχ-αῖος, αἰα, αῖον, adj. [ἀρχ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old*.—As Subst.: ἀρχαῖοι, ων, m. plur. With art.: *Those of old time or of former days; the ancients*.

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement*.

ἀρχ-ιερεὺς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεὺς, "a priest"] ("Chief-priest") Of the Jews: 1. *High-priest*.—2. Plur.: *The chief-priests; i. e. the heads of the 24 courses*:—οἱ ἀρχιερεῖς καὶ οἱ γραμματ-

*εἰς, the chief priests and the scribes*; i. e. the members of the Sanhedrim; see *συνέδριον*.

(ἀρχω, f. ἀρχῆς; p. ἡρχα, v. a. *To begin*.—Mid.) ἀρχομαι (f. ἀρχομαι), 1. aor. ἡρξάμην, *To begin* as one's own especial act or for one's self.

ἄρχ-ων, οντος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief*, etc.:—δ ἄρχων τῶν δαιμονίων (ix. 34) = Beelzebούβ; cf. xii. 24.

\*Ἀσά, m. indecl. ("Healer or Physician") *Asa*; son of Abia (Abijah), king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Asa succeeded to the throne B.C. 955 or 956, "and died in the one and fortieth year of his reign"; 2 Chron. xvi. 18.

ἀ-σβε-στος, στον, adj. [ἀ, "negative"; σβε, root of σβέ-ννῦμι, "to extinguish"] *Not to be extinguished, unquenchable*.

ἀσθεν-εια, ειας, f. [ἀσθεν-ης, "weak"] ("The state, or condition, of the ἀσθενής"; hence) 1. *Weakness, infirmity*.—2. *An infirmity, a sickness*, etc.

ἀσθεν-έω -ῶ, 1. aor. ἡσθέν-ησα, v. n. [ἀσθεν-ης, "without strength, weak"] ("To be ἀσθενής"; hence) *To be in*

*weak, or ill, health; to be sick*, etc.

ἀ-σθεν-ής, ἐς, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) 1. *Weak, infirm*.—2. *Sick, diseased*.

ἀσθενῶν, οὔσα, οὖν, contr. P. pres. of ἀσθενέω.—As Subst. m.: *A sick person*.

ἀσκάς, οὔ, m. ("A leathern bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*:—in English Version translated "bottle."

ἀσπάζομαι, (f. ἀσπάζομαι), 1. aor. ἡσπασάμην, v. n. *To salute by words*.

ἀσπασ-μός, μού, m. [for ἀσπασ-μός; fr. ἀσπάζομαι (= δασπάζομαι), "to salute"] *A saluting, salutation, greeting*.

ἀσπᾶσι-ον, ου, n. [Gr. form of Latin *asarius*, an old form of *as*; a Roman coin worth somewhat more than 3 farthings English;—at x. 29 ἀσπᾶσιον is the "Gen. of price."

ἀ-στῆρ, στέρος, m. ("A strewer"; hence) *A star*, as a strewer of light [ἀ, prefix; Sans. root *STRI*, "to strew"].

ἀσπράκ-η, ῆς, f. *A flash of lightning, lightning*.

ἀ-σύνητος, σύνετος, adj. [ἀ, "negative"; σύνετος, "understanding, intelligent"] ("Not σύνετος"; hence) *Devoid of understanding or intelligence; unwise, ignorant, foolish*.



(ἀσφαλ-ίζω, v. a. [ἀσφαλ-ής, "safe"] 1. *To make safe, sure, or secure*.—2. Mid.: (ἀσφαλ-ίζομαι, f. ἀσφαλ-ισομαι and ἀσφαλ-ισύμαι), 1. aor. ἡσφαλ-ισάμην, *To make safe, etc.*, by one's own especial act or on one's own behalf.—3. Pass.: (ἀσφαλ-ίζομαι, p. ἡσφαλ-ισμαι), 1. aor. ἡσφαλ-ισθην, *To be made sure, etc.*

ἀσφαλλισασθε, 2. pers. plur. 1. aor. imperat. mid. of ἀσφαλ-ίζω.

ἀσφαλλισθῆναι, 1. aor. inf. pass. of ἀσφαλίζω.

ἀ-τίμ-ος, ον, adj. [ἀ, "negative"; τίμ-ή, "honour"] ("Not having τιμή"; hence) *Without honour, unhonoured, dishonoured*.

αὐλ-έω -ῶ, (f. αὐλήσω), 1. aor. ἤλυσα, v. n. [αὐλ-ός, "a flute or pipe"] *To play on a flute or pipe; to pipe*.

αὐ-λή, λῆς, f. ("A court-yard"; hence, "a dwelling-place" surrounding the court-yard; hence, "a dwelling or abode" in general; hence) *A palace, etc.* [either fr. ἄ-ω, "to blow," fr. Sans. root vā; or akin to Sans. root vās, "to dwell"].

αὐλῃ-της, τοῦ, m. [for αὐλε-της; fr. αὐλέ-ω, "to play on the flute," etc.] *A flute-player; translated "minstrel" at ix. 23. At Jewish funerals flute-players were employed as pro-*

fessional mourners, and their representatives exist, to this day, in great numbers in the cities of the East.

αἶλ-ίζομαι, (f. αὐλίσσμαι and αὐλίσυμαι), 1. aor. ἠύλ-ισάμην, 1. aor. pass. in mid. force, ἠύλίσθην, v. mid. [αὐλ-ή, "a court-yard"] ("To lie, or be, in a court-yard"; hence) *To lodge, take up one's abode*.

αὐξ-άνω, (f. αὐξήσω, p. ἠξήκα), v. n. and a.: 1. Neut.: *To grow, grow up, increase*.—2. Act.: *To make large, increase*.—3. Pass.: αὐξ-άν-μαι, (p. ἠξέ-ημαι), 1. aor. ἠύξ-ήθην, (1. fut. αὐξ-ηθήσομαι) = no. 1 [akin to Sans. root VAKSH, "to grow"].

αὔριον, adv. *To-morrow*.—As Subst.: ἡ αὔριον (ec. ἡμέρα, "day") *The morrow, the next day*.

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very*.—As Subst.: Of all persons: αὐτός, οὗ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same*.—As Subst.: τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to n. pron. av, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἦς, οὗ, etc.; see εἰαυτοῦ

**ἀφ-αἰρέω** -αἰρῶ, f. ἀφ-αἰρ-ήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-εἶλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]  
1. *To take away.*—2. *To take or cut off by a blow, etc.*

**ἀφάν-ιζω**, f. ἀφάν-ισω and ἀφάν-ιῶ, p. ἡφάν-ικα, v. a. and n. [ἀφάν-ής, "unseen"] ("To make ἀφάν-ής"; hence, "to hide from sight, conceal"; hence)  
1. Act: Of the face as Object, and with accessory notion of hypocritical sadness: *To disfigure, disguise, put a gloomy look on.*—2. Neut.: *To destroy utterly, consume, waste, corrupt.*

**ἀφ-εἶρ-ών**, ὄνος, m. [ἀπ-ό, "away from"; εἶρ-α, "a seat"] ("That which has a seat away, or apart, from" the house or other rooms of a house; hence) *A closet, privy.*

**ἀφεῖλον**, 2. aor. ind. of ἀφαιρέω.

**ἀφείς**, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

**ἀφες**, 2. pers. sing. 2. aor. imperat. of ἀφίημι.

**ἀφ-ε-σις**, σεις, f. [for ἀφ-ι-σις; fr. ἀφί-ημι (= ἀπ-ό, "from"; ἵ, root of ἵ-ημι, "to cause to go, to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness.*

**ἀφετε**, 2. pers. plur. 2. aor. imperat. of ἀφίημι.

**ἀφένονται**, for ἀφεῖνται, 3.

pers. plur. perf. ind. pass. of ἀφίημι.

**ἀφήκα**, 1. aor. ind. of ἀφίημι.

**ἀφήσω**, fut. ind. of ἀφίημι.

**ἀφήτε**, 2. pers. plur. 2. aor. subj. of ἀφίημι.

**ἀφίμεν**, 1. pers. plur. pres. ind. of ἀφίημι.

**ἀφίεναι**, pres. inf. of ἀφίημι.

**ἀφίεται**, 3. pers. sing. pres. ind. pass. of ἀφίημι.

**ἀφίετε**, 2. pers. plur. pres. ind. of ἀφίημι.

**ἀφ-ι-ημι**, f. ἀφ-ήσω, (p. ἀφ-εῖκα), 1. aor. ἀφ-ῆκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "from, away"; ἵημι, "to send"] 1. ("To send from" one; hence) *To send forth.*—2. a. *To send away, dismiss, etc.*—b. *To pass by or over; to make no account of, neglect, transgress, etc.*—c. (a) *To forgive, remit, pardon, etc., sin, an injury, debt, etc.*—(b) Impersonal Pass.: **ἀφεθήσεται**, *It shall be forgiven, i. e. forgiveness shall be granted.*—d. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer, permit, etc.*;—at iii. 15 without nearer Object;—at vii. 4; xxvii. 49 folld. by simple subj.—3. (In reflexive force: "To send one's self away from" something; hence)

a. *To leave, forsake, abandon.*—b. *To leave, let remain.*—c.

*To leave behind.*—*d.* *To leave alone* or *unmolested.*—*Pass.*: ἀφ-ίμαι, p. ἀφ-έμαι, 1. aor. (ἀφ-είθην, and) ἀφ-έθην, 1. fut. ἀφ-εθήσομαι.

ἀφορίει, ἀφοριούσι, 3. pers. sing. and plur. fut. ind. of ἀφορίζω.

ἀφ-ορίζω, f. (ἀφ-ορίσω and) ἀφ-ορίω, 1. aor. ἀφ-ώρισα, v. a. [ἀφ- (see δῶδ), "from"; ορίζω, "to bound"; hence, "to divide as a boundary"; hence] *To separate.*

\***Ἀχάζ**, m. indecl. ("Seizer or Possessor") *Achaz* or *Ahaz*; son of Jotham king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 9. He succeeded his father on the throne according to some accounts B.C. 744, according to others B.C. 748, and died after a reign of sixteen years; cf. 2 Kings xvi. 1; 2 Chron. xxviii. 1.

\***Ἀχέιμ**, m. indecl. *Achim* (a shortened form of Jehoiachin, "the Lord will establish"); son of Sadok, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἀχθήσομαι, 1. fut. ind. pass. of ἄγω.

ἀ-χρεῖ-ος, ον, adj. [ἀ, "not"; χρεῖ-α, "nec, advantage"] ("Not having χρεῖα"; hence) *Useless, of no advantage, unprofitable*.

ἄχρι, adv. Of time: With Gen.: *Until, up to*;—at xxiv. 38 ἄχρι ἧς ἡμέρας = ἄχρι ἐκείνης ἡμέρας, ἐν ᾗ.

ἄχϋρον, ον, n. *Chaff*.—

\***Βάβυλῶν**, ὄνος, f. ("Confusion") *Babylon*, more anciently *Babel*: a. The chief city of Babylonia, a country of Asia; cf. Gen. x. 10; xi. 9.—b. The country, or kingdom, of Babylon.

βάθ-ος, εος ον, n. [βαθ-ύς, "deep"] ("The state, etc., of the βαθύς"; hence) *Depth*.

βάλε, 2. aor. imperat. of βάλλω.

βάλλειν, 2. aor. inf. of βάλλω.

βάλητε, 2. pers. plur. 2. aor. subj. of βάλλω.

βάλ-λω, (f. βάλλω), p. βέ-βληκα, 2. aor. ἐβάλον, v. a. ("To cause to fall"; hence) 1. *To put, place, lay.*—2. *To throw, cast.*—3. *To bring, etc.*; x. 34.—4. *To put, place, lay on a couch, etc.*; viii. 14.—*Pass.*: βάλ-λομαι, p. βέ-βλημαι, pluperf. ἐβεβλήμην, 1. aor. ἐβλήθην, 1. f. βληθήσομαι [akin to Sans. root GAL, "to fall," in causative force].

βάλοῦσι(ν), 3. pers. plur. fut. ind. of βάλλω.

βᾶλῶν, οὔσα, ὄν, P. 2. aor. of βάλλω.

βαπτ-ίζω, f. βαπτίσω, p. βε-βάπτισα, 1. aor. ἐβαπτίσα, v. a.

[akin to βάπτ-ω, "to dip in water"] ("To dip in water"; hence) *To baptize* a person.—Pass.: βαπτίζομαι, p. βεβαπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βαπτισθεῖς, εἶσα, ἐν, P. 1. aor. pass. of βαπτίζω.

βαπτισθῆναι, 1. nor. inf. pass. of βαπτίζω.

βάπτισ-μα, μᾶτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτιδ-ω), "to baptize"] ("The baptizing thing"; hence) *Baptism*.

βαπτισ-τής, τοῦ, m. [for βαπτιδ-τής; fr. βαπτίζω (= βαπτιδ-ω), "to baptize"] ("A doer of baptizing"; hence) *Baptist*, as a designation of John the son of Zacharias.

\*βάρ, m. indecl. *Son*.

\*Βαραββᾶς, ου, m. ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

\*Βαραχίας, ου, m. *Barachias*; see Zacharias.

(βάρ-έω -ω, f. βαρήσω, p. βεβάρηκα, v. a. [βάρ-ύς, "heavy"] ("To make *βάρύς*"; hence) *To make heavy, weigh down, oppress*.—Pass.:) βαρ-έομαι -οῦμαι, p. βεβάρημαι, 1. aor. ἐβαρήθην: Of the eyes:

*To be made heavy, to be heavy, to be weighed down or oppressed with sleep.*

βάρ-έως, adv. [id.] ("After the manner of the *βάρύς*"; hence) *Heavily*, whether actually or figuratively:—βάρέως ἀκούειν, *to hear heavily*, i. e. *to be dull of hearing, or to hear with disgust*, in which last meaning the words occur in Xenophon, Anab. 2, 1, 9.

\*Βαρθολομαῖος, ου, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

βάρος, εος ους, n. [akin to βάρύς] *Weight, burden, load*;—at xx. 12 in figurative sense.

βάρ-ύς, εἷς, ὅ, adj. *Heavy, weighty*, whether actually or figuratively. ~~See~~ Comp.: βάρ-ύτερος; (Sup.: βάρ-υτάτος) [akin to Sans. *gur-u*, originally *gar-u*, "heavy"].

βάρ-ύτερος, α, ου, comp. adj.; see βάρύς.—As Subst.: βάρ-ύτερα, ου, n. plur. *Weightier things or matters*.

βάρ-ύ-τιμ-ος, ου, adj. [βάρ-ύς, "heavy"; (v) connecting vowel; τίμ-ή, "price or value"] ("Of a heavy price or value"; hence) *Very precious, valuable, or costly*.

βάρ-υν-ίς, (f. βάρυνίω), 1. nor. ἐβάρυνισα, v. a. [βάρ-υνος, "a touch-stone"] ("To

apply the βάσανος to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—3. Of a vessel, instead of the persons in it: *To bring into great distress or peril.*—Pass: βάσαν-ίζομαι, (p. βεβᾶσαν-ισμαι), 1. aor. ἐβᾶσανίσθη.

βάσανισ-τής, τοῦ, m. [for βασανιδ-τής; fr. βασανίζω (= βασανίδ-σω), "to examine by torture"] 1. *One who examines by torture; a torturer, tormentor.*—2. In a milder sense: *A keeper of a prison, a gaoler.*

βάσανος, ου, m. ("A touchstone"; hence, "a trial, or inquiry, by torture"; hence) *Torture, torment.*

βασιλ-εία, εἰας, f. [βασιλεύω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασιλεύς, έως, m. *A king.*

βασιλ-εύω, f. βασιλεύσω, 1. aor. ἐβᾶσιλευσα, v. n. [βᾶσιλ-εύς, "a king"] *To be a king; to rule, reign.*

βασιλ-ισσα, ισσης, f. [id.] *A queen*:—*Βασίλισσα νότου, the queen of the South, i. e. the queen of Sheba, or of Southern Arabia; see 1 Kings 1.*

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear, whether actually or figuratively.*

(βαττ-ο-λογ-έω -ῶ), 1. aor. ἐβαττολόγησα, v. n. [βάττ-ος, a word formed fr. the sound βατ, and used to denote "a stammerer"; (v) connecting vowel; λόγ-ος, "a word"] ("To use words like a βᾶττος"; hence, "to speak stammeringly"; hence) *To say the same thing over and over again; to use vain or useless repetitions.*

βαττολογήσῃτε, 2. pers. plur. 1. aor. subj. of βαττολογέω.

βδέλνγ-μα, μάτος, n. [βδε-λνγ, a verbal root of βδελύσσω, "to make loathsome"; in mid., "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—τὸ βδέλνγμα τῆς ἐρημώσεως, *the abomination, or abominable thing, of the desolation, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.*

βεβᾶρηνένος, η, ου, P. perf. pass. of βάρειν.

βεβηλ-έω -ῶ, 1. aor. ἐβεβήλωσα, v. a. [βέβηλ-ος, "unhallowed, profane"] *To make unhallowed; to profane, desecrate,*

βέβλημαι, perf. ind. pass. of βέλλω.

βεβλημένος, η, ον, P. perf. pass. of βέλλω.

\*Βεελζεβούβ, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

\*Βεελζεβούλ, m. indecl. ("Lord of Dung") = Βεελζεβούβ; the change of the last member of the word imparts to the name a meaning expressive of contempt for the Philistine God, and perhaps alluding to the connexion between flies and dung or putrid matter of any kind; see Βεελζεβούβ.

\*Βηθανία, αι, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariéh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\*Βηθλεέμ, f. indecl. ("House of Bread") *Bethlehem*; originally called Ephrath or Ephratah (now *Beit Lahm*); a city in the land of the tribe of Judah, the birth-place of David, and subsequently of

the Saviour Jesus Christ. It was here that the leading events mentioned in the book of Ruth took place.

\*Βηθσαϊδά, n. indecl. ("The House of provisions or food"; — or, "The House of the chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

\*Βηθηόγγη, n. indecl. ("The House of unripe figs") *Bethphägë*; a place on Mount Olivet, between Bethany and Jerusalem.

βῆ-μα, μάτος, n. [βαίω, in the force of "to mount," through root βη] ("That which is mounted"; hence) *Of a magistrate, etc.; A tribunal, judgment-seat, etc.*

(βί-αζω, v. a. [βί-α, "force"] *To force, constrain, compel*). — Pass.: βί-αζομαι, (p. βιβιασμαι, 1. aor. ἐβιδόσθην, 1. fut. βιασθήσομαι), *To be forced, to suffer violence*.

βιασ-τής, τοῦ, m. [for βιαδ-τής; fr. βιάζω (= βιάδ-σω), "to force"] ("One who forces"; hence) *A mighty, strong, or powerful person*.

βίβλ-ιον, ιου, n. dim. [βίβλος, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document, etc.*

βίβλος, ου, f. ("The inner

bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book*, etc.:—βίβλος γενέσεως, *a birth-book*, i. e. a family-roll or pedigree.

βλαστ-ἄνω, (f. βλαστήσω, p. βεβλάστηκα), 1. aor. ἐβλάστησα, v. n. Of plants, seeds, etc.: *To grow up, to sprout or burst forth, to bud* [akin to Sans. root *VRIDH*, "to grow"].

βλασφημ-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημ-ος, "speaking profanely"] 1. Act.: *To speak profanely of or about; to blaspheme*.—2. Neut.: *To speak profanely or blasphemously; to blaspheme*.

βλασφημ-ία, ἰας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy*;—at xii. 31 with Objective Gen.;—at xxvi. 65 with Subjective Gen.

βλέπω, f. βλέψω, (p. βέβλεφα), v. a. and n.: 1. Act.: a. *To see or behold* an object.—b. *To look on or at*.—2. Neut.: a. *To possess the faculty of sight, to see*.—b. Imperat. pres. plur.: βλέπετε, *See*, i. e. *take heed, beware*; xxiv. 4.

βλέπων, ονσα, ον, P. pres. of βλέπω.

βληθείς, εἶσα, ἐν, P. 1. aor. pass. of βάλλω.

βληθῆ. 3. pers. sing. 1. aor. subj. pass. of βάλλω.

βληθήναι, 1. aor. inf. pass. of βάλλω.

βληθήσομαι, 1. fut. ind. pass. of βάλλω.

βλήθητι, 2. pers. sing. 1. aor. imperat. pass. of βάλλω.

βο-άω -ῶ, (f. βοήσω, p. βεβόηκα), 1. aor. ἐβόησα, v. n. *To cry, or call, out* [akin to Sans. root *HVE*, "to call"].

βοηθ-έω -ῶ, (f. βοηθήσω, p. βεβοήθηκα), 1. aor. ἐβοήθησα, v. n. [βοηθ-ός, "an aider"] ("To be a βοηθός"; hence) With Dat.: *To aid, assist, help, succour*, a person.

βόθυνος, ον, m. *A hole dug in the ground, a pit*.

\*Βοός, m. indecl. (prps. "Firmness") *Boox* (called in Old Test. "Boaz"); a son of Salmon by Rahab (cf. Joshua, vi. 25), the husband of Ruth (Ruth iv., etc.), and an ancestor of Joseph, the husband of the Virgin Mary; i. 5.

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) 1. Act.: Of animals as Object: *To drive to pasture, feed, tend*.—2. Mid.: βόσκομαι, ("To nourish one's self"; hence) Of animals as Subject: *To feed, graze* [akin to Sans. root *PĀ*, "to nourish"].

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθη and ἡβουλήθη, v. mid.

To *will, wish, desire* [root βουλ (= βολ), akin to Sans. root वृ, "to choose"].

βρέχω, (f. βρέξω), 1. aor. ἔβρεξα, v. a. : 1. To *rain, pour down as rain*.—2. Impers. : βρέχει, *It rains*, i. e. *the rain falls* [akin to Sans. root वृश्, "to rain"].

βροχ-ή, ἡς, f. [for βρεχ-ή; fr. βρέχ-ω, "to rain"] *Rain*.

βρυγ-μός, μου, m. [for βρυκ-μός; fr. βρύκ-ω, "to gnash" the teeth] *A gnashing of the teeth*.

βρῶ-μα, μᾶτος, n. [βρω, root of βιβρώ-σκω, "to eat"] ("That which is eaten"; hence) *Food*;—at xiv. 15 in plur.

βρῶ-σις, σεως, f. [id.] ("An eating"; hence) *Rust, corrosion*, as eating away metals, etc.

γαλήνη, ης, f. *Stillness of the ocean; a calm*.

\*Γαλιλαία, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of

Tyre:—ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, a great inland sea or lake in the N. of the Holy Land; see also Γεννησάρητ.—Hence, Γαλιλαῖος (for Γαλιλαῖ-ος), α, ον, adj. *Of, or belonging to, Galilee; Galilean*.—As Subst. : Γαλιλαῖος, ον, m. *A man of Galilee; a Galilean* ["a circle or circuit"; the term *Ἐρετὴ ἡαγδίλ*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

Γαλιλαῖος, α, ον, Γαλιλαῖος, ον; see Γαλιλαία.

γάμ-έω -ω, f. γάμῃσω, p. γάμῃσκω, 1. aor. ἐγάμησα and ἔγημα, v. a. *Of a man as Subject: To marry a woman* [akin to Sans. root जाम, an old form of *yam*, "to tame"; and, in some combinations, "to marry"].

γάμ-ος, ον, m. [γαμ-έω, "to marry"] 1. *A marriage, a wedding*.—2. *A marriage-feast, wedding-feast*.

γάμ (usually the second word in a clause; but at ii. 6, in the third place), conj. : 1. *For*.—2. *In fact, indeed*.

γαστήρ, τέρος τρός, f. ("The belly"; also) *The womb*:—ἐν γαστρὶ ἔχειν, (to hold in the womb; i. e.) *to be pregnant, or with child* [akin to Sans.



*jaṭhara*, "the belly, the womb".

*ye*, enclitic particle: *At least, indeed, at any rate* [probably akin to Sans. *gha* or *ghā*, an old pronominal base].

*γέγονα*, perf. ind. of *γίνομαι*.

\*Γέννα, ης, f. *Gehenna* [changed from Hebr. *Gé Hinnóm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcasses of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell*.

\*Γεθοιμαῖρῃ, n. indecl. ("Oil-press or Oil-vat") *Geth-semane*; the name of a country-house or estate near the Mount of Olives.

*γέμω* (only found in pres. and imperf.), v. n. *To be full; to be filled*;—at xxiii. 27 folld. by Gen.;—at xxiii. 25 folld. by ἐκ with Gen.

*γεν-εἶς*, εἰς, f. [*γεν*, root of *γίνομαι*: Of persons, "to be

born"] ("A being born, birth"; hence) 1. Sing.: *A generation*; i. e. the persons living at a certain time.—2. Plur.: *Generations*; i. e. steps, or successions, in genealogical descent; i. 17.

*γενέσθαι*, 2. aor. inf. of *γίνομαι*.

*γενέσθια*, ων; see *γενέσιος*.

(*γενέσ-ιος*, ιον, adj. [*γενέσ-ις*, "birth"] *Of, or belonging to, one's birth; natal*.—As Subst. :) *γενέσθια*, ων, n. plur. ("A birth-day feast"; hence) *A birth-day*.

*γέν-εσις*, ἐσσεως, f. [*γεν*, root of *γίνομαι*, "to be born"] ("A being born"; hence) *Birth*.

*γενηθήτω*, 3. pers. sing. 1. aor. imperat. pass. of *γίνομαι*.

*γενήσομαι*, fut. ind. of *γίνομαι*.

*γεν-ν-άω* -ῶ, f. *γεννήσω*, p. *γεγέννηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γενεῖς*) with *ν* doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άομαι* -ῶμαι, p. *γεγέννημαι*, 1. aor. *ἐγεννήθην*: Of a child: *To be born*.

*γεννη-μα*, ματος, n. [for *γεννᾶ-μα*; fr. *γεννᾶ-ω*, "to bring forth"] ("That which is brought forth"; hence) 1. *Offspring, child*;—at iii. 7;

xii. 34; xxiii. 33 applied to the young of vipers.—2. Of the vine: *Produce, fruit*.

\*Γεννησαῖρ, n. indecl. (prps. "Harplike") *Gennesaret* (a corruption of Hebrew *Chinnereth* or *Cinneroth*; see Num. xxxiv. 11; Josh. xiii. 27; xi. 2); an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. The modern name of this sea is Bahr-al-Tabarieh.

γεννη-τός, τή, τόν, adj. [for γεννα-τός; fr. γεννά-ω, "to bear, bring forth"; see γεννάω, no. 1. b.] With Gen.: *Brought forth by, born of*.

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γίνεσθαι, 2. aor. subj. of γίνομαι.

Γεργεσ-ηνοί, ὧν, m. plur. [Γέργεσ-α, "Gergesa," supposed to have been a town on the E. side of the Lake of Galilee, within the district or territory of Gadāra] *The people of Gergesa; the Gergesenes*; viii. 28.—N.B. The reading Γεργεσηνῶν at the above-named place is generally held to have crept into the Text in the place of Γαδαρηνῶν or Γερασσηνῶν:—Gadāra was a large and strongly fortified city on the E. side of the Lake of Gennesaret; and Gerāsa

was a celebrated city on the E. borders of Persen, amongst the mountains of Gilead, and about twenty miles E. of the Jordan. As to the origin of Gergesa, it is seemingly connected with Hebrew *Girgash* (= prob. "clay soil"), a region of Canaan. In Gen. x. 16 mention is made of "the Gergashite."

(γεύ-ω, f. γεύσω), 1. aor. ἔγευσα, v. a.: 1. Act.: *To give a taste of*.—2. Mid.: γεύομαι, f. γεύσομαι, 1. aor. ἐγευσάμην, (p. pass. in mid. force, γέγευμαι), v. mid. ("To give one's self a taste of"; i. e.) With Gen.: *To taste something*:—γεύεσθαι θανάτου, *to taste death*; i. e. *to experience death, to die*;—at xxvii. 34 supply αὐτοῦ (= δέους μετὰ χολῆς μεμιγμένον) after γευσάμενος [akin to Sans. root *jush*, "to enjoy"].

γε-ωργ-ός, ὅς, adj. [for γε-εργ-ός; fr. γέ-α (= γῆ), "the earth, soil"; obsol. ἐργ-ω, "to work"] ("Working the earth or soil"; hence) *Tilling, or cultivating, the ground*.—As Subst.: γεωργός, οὔ, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman*.

γῆ, γῆς, f.: 1. *Earth*, as opp. to "heaven."—2. *Land*, as opp. to sea.—3. *A land, country*.—4. *The ground*.—5. *Soil, or earth*, in which seeds,

*etc.*, are sown.—8. *Earth*, for “persons living on the earth”; v. 18.

γίνεσθε, 2. pers. plur. pres. imperat. of γίνομαι; vi. 16.

γίνομαι, γίγνομαι, f. γενήσμαι, p. γέγονα, 2. aor. ἐγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γερήσσομαι), v. mid. (“To come into being”; hence, “to be born”; hence) 1. Of persons: *To be made, formed, or created*.—2. a. *To happen, come to pass, take place, occur*.—b. Impers.: ἐγένετο, *It came to pass, etc.*; it befell or happened.—3. Of time: *To arrive, be present, have come*.—4. With predicate: *To be, or become, something*.—5. Like εἶμι, *To be*.—With εἰς, “for”: *To be for something*; i. e. *to be made*; xxi. 42.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite verb: εἶμι alone is thus employed; see εἶμι [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, “to be born”; also, “to become, take place”].

γι-νώ-σκω, γι-γνώ-σκω, f. (γνώσκω), γνώσσομαι, p. ἔγνωκα, 2. aor. ἔγνω, (imperat. γνώθι, subj. γνώ, γνώς, γνώ, opt. γνῶιην, inf. γινῶναι, part. γνούς), v. a.: 1. Act.: a. *To perceive, mark, observe, understand, learn*.—

b. In past tenses: (“To have perceived,” *etc.*; hence) *To know*.—c. *To know* carnally.

—2. Pass.: γι-νώ-σκομαι, γι-γνώ-σκομαι, p. ἔγνωσμαι, 1. aor. ἐγνώσθην, 1. fut. γνωσθήσμαι, *To be made known, to become known*; x. 26 [root γνω, akin to Sans. root ज्ञा, “to know”; cf. Lat. no-sco (old form gnoscō), Eng. “know”].

γνούς, γνούσα, γνόν, P. 2. aor. of γινώσκω.

γινῶναι, 2. aor. inf. of γινώσκω.

γνωσθήσμαι, fut. ind. pass. of γινώσκω.

γνώτω, 3. pers. sing. 2. aor. imperat. of γινώσκω.

γογγ-ύζω, (f. γογγύσω), 1. aor. ἐγόγγυσα, v. n. *To mutter, murmur* [akin to Sans. root गुञ्ज, “to buzz”].

\*Γολγοθᾶ, n. indecl. (“A skull”) *Golgotha*; a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

\*Γόμορρα, ων, n. plur. (prob. “submersion”) *Gomorrha*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.

γόνᾱτα, acc. plur. of γόνυ.

γον-εύς, έως, m. [γον-ᾶω (= γεννᾶω), “to beget”] (“A begetter”; hence, “a father”; hence) Plur.: *Parents*.

γόνα, ἄτος (Dat. Plur. γόνασι),  
n. *A knee*:—γόνατα τιθέναι,  
(to place, i. e.) to bend the knee  
in token of homage [akin to  
Sans. *jānu*, "a knee"].

γονυπετ-έω -έω, 1. aor.  
ἐγονυπέτησα, v. a. [γονυπετ-ής,  
"falling on the knees"] To  
fall on the knees to or before.

γονυπετήσας, ἄσα, αν, P.  
1. aor. of γονυπετέω.

γονυπετών, οῖσα, οὖν, contr.  
part. pres. of γονυπετέω.

γραμμᾶτ-εύς, έως, m. [γράμ-  
μα, γράμματ-ος, "a written  
character, a letter"] ("He  
who attends to γράμμα";  
hence, "a writer or copyist";  
hence) Among the Jews after  
the return from the captivity:  
1. *A scribe*; i. e. one whose  
office it was to expound the  
Law as well as to transcribe it.  
—2. Plur.: In connexion with  
δοχιρεῖς or πρεσβύτεροι, *The  
Scribes*, who were members of  
the Sanhedrim.

γράφ-ή, ἥς, f. [γράφ-ω, "to  
write"] ("That which is writ-  
ten"; hence) Sing. and Plur.:  
With definite article: *The  
Scripture* or *Scriptures*; i. e.  
the inspired writings.—In St.  
Matthew's Gospel found only  
in plur.

γράφω, f. γράψω, p. γέγραφα,  
1. aor. ἔγραψα, v. a.: 1. To  
write.—2. Impers. perf. ind.  
pass.: γέγραπται, *It is written*  
in the Scriptures.—Pass.:

γράφομαι, p. γέγραμμαι, (1.  
aor. ἐγράφθην), 2. aor. ἐγράψ-  
ην.

γρηγορ-έω -έω, 1. aor. ἐ-  
γρηγόρησα, v. n. [late pres.  
fr. ἐ-γρήγορ-α, perf. of ἐγείρω,  
"to rouse"] ("To rouse one's  
self"; hence) 1. To watch, to  
be watchful.—2. Mentally: To  
watch, to be vigilant.

γρηγορήσαι, 1. aor. inf. of  
γρηγορέω.

γυμνός, ή, όν, adj. *Naked*,  
without clothing.

γύναι, voc. sing. of γυνή.

γυναικός, γυναική, etc., gen.  
and dat. sing. of γυνή.

γύν-ή, αἰκός, f. ("She who  
brings forth"; hence) 1. *A  
woman*.—2. *A wife* [akin to  
Sans. root *JAN*, in transitive  
force, "to bring forth"].

γωνία, las, f. *A corner*,  
angle.

\*Δαβίδ, m. indecl. ("Be-  
loved") *David*; king of the  
Jewish nation, the son of Jessé,  
and an ancestor of Christ.

δαιμον-ίζομαι, 1. aor. ἐ-  
δαιμονίσθην, v. pass. [δαίμων,  
δαίμων-ος, "a demon or devil"]  
To be possessed, or afflicted,  
by a devil or devils.

δαίμόν-ιον, ίον, n. (dim. only  
in form) [δαίμων, δαίμων-ος;  
see δαίμων] *A demon or devil*.

δαλ-μων, μωος, m. [δαλ-ω,  
"to distribute, apportion"]  
("A distributor or apportioner")

of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

**δάκρυ, ρῦος, n.** ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAṢ*, or *DAṢ*, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

**δάκτυλος, ου, m.** *A finger*.

**δάνειζω, (f. δάεισω, p. δε-δάεικα), v. n.** [*δάν-ος*, "money lent" on usury] 1. *To lend money on usury*.—2. Mid.: (*δάν-εἰζομαι, f. δαείσομαι, p. pass. in mid. force, δεδάεισμαι*), 1. aor. *ἐδάεισάμην, To have money lent to one's self, to borrow*.

**δάνειον, εἶον, n.** [*id.*] ("A thing pertaining to *δάνος*"; hence) *A loan*.

**δαείσασθαι, 1. aor. inf. mid. of δάειζω.**

**\*Δανιήλ, m. indecl.** ("God is Judge") *Daniel*; the fourth of the greater prophets. He was of either royal or noble descent (see Dan. i. 3), and was carried captive to Babylon in the third year of Jehoiakim king of Judah, i. e. about B.C. 606-604. For further accounts of him see his prophetic writings.

**δέ, conj. : 1. And, also.—2. But; see μέν.**

**δεδωμένος, η, ου, P. perf. pass. of δέω.**

**δέδομαι, perf. ind. pass. of δίδωμι.**

**δέη, subj. of δεῖ; see δεῖ.**

**δεήθητε, 2. pers. plur. 1. aor. imperat. of δέομαι.**

**δεῖ, imperf. εἴει, subj. δέη, (οἱ τ. δέοι), inf. δεῖν, part. δέων, (f. δεήσει, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"]** *It is binding or necessary; it is needful*.

**δείκνυμι (δεικ-νῦμι), f. δείξω, (p. δέδειχα), 1. aor. ἐδείξα, v. a. To show** [akin to Sans. root *DIṢ*, "to show"].

**δει-λός, λή, λόν, adj. [for δεῖδ-λός; fr. δεῖδ-ω, "to fear"]** ("Fearing"; hence) *Filled with fear, fearful, timorous, terrified, etc.*

**δεῖνα (Gen. δεινῶτος and δεινός; Dat. δεινῶτι and δεινί; Acc. δεινα), pron. of all genders; Such an one, a certain one; a certain thing.**

**δειν-ῶς, adv. [δειν-ός, "dreadful"]** ("After the manner of the *δεινός*"; hence) *Dreadfully, terribly, etc.*

**δείξον, 1. aor. imperat. of δείκνυμι.**

**δείπνον, ου, n. A meal, whether dinner or supper.**

**δέκα, num. adj. indecl. Ten.—As Subst. : δέκα, Ten persons, ten:—οἱ δέκα, the ten; i. e. the ten Apostles, exclusive**

of the two brothers James and John; xx. 24 [akin to Sans. *daśa*, "ten"].

**Δεκά-πολις**, *εως*, *f.* [δέκα, "ten"; πόλις, "a city"] ("Ten-city") *Decapolis*; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion, they were Canatha, Damascus, Dios, Gadara, Gerāsa (or Galāsa), Hippos, Pella, Philadelphina, Scythopolis, Raphana.

**δεκά-τέσσαρες**, *τέσσαρα*, num. adj. plur. [δέκα, "ten"; τέσσαρες, "four"] ("Ten and four"; *s. e.*) *Fourteen*.

**δένδρον**, *ov*, *n.* *A tree* [probably, like *δρῦς*, akin to Sans. *dru*, "a tree"].

**δέξασθαι**, *1. aor. inf.* of *δέχομαι*.

**δέξεται**, *3. pers. sing. 1. aor. subj.* of *δέχομαι*.

**δεξ-ίος**, *ιδ, ίδν*, adj. *Right*, as opposed to "left."—Adverbial expression: *ἐκ δεξιῶν*, *on the right*.—As Subst.: **δεξιὰ**, *ας*, *f.* *The right hand* [akin to Sans. *dakṣa*].

**δέομαι**, *f. θέσομαι*, *1. aor. ἐθέσθην*, *v. mid.* ("To want, need," *etc.*; hence) With Gen. of person: *To beg, entreat* a person to do something.

**δερμάτ-ινος**, *ινη, ίδν*, adj.

[*δέρμα*, *δέρματ-ος*, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, *δέρμα*"; hence) Of leather: *Made, or consisting, of leather; leather-, leathern-*.

**δέρω**, (*f. δερῶ*), *1. aor. ἔδριπα*, *v. a.* ("To skin, flay"; hence) *To beat, or scourge*, severely [akin to Sans. root *drī*, "to divide, to tear"].

**δεσμ-εύω**, *v. a.* [δεσμ-ός, "a bond or fetter"] ("To use a δεσμός to"; hence) Of things as Object: *To bind, or fasten, together; to tie up*.

(**δεσμ-ίος**, *ια, ίδν*, adj. [*id.*] ("Of, or pertaining to, δεσμός"; hence) *In bonds, fettered*.—As Subst.: **δεσμίος**, *ov*, *m.* ("One who is in bonds," *etc.*; hence) *A prisoner*.

**δεσμητή-ιον**, *ίου*, *n.* [for the formation of this word, a subst. *δεσμώτηρ*, *δεσμώτηρ-ος* (= *δεσμώτης*, *ov*) "a prisoner" is required, though not found in Lexicons] ("A thing pertaining to a δεσμώτηρ"; hence) *A prison*.

**δεῦρο**, *adv.* As a particle denoting exhortation, *etc.*: *Come!*

**δεῦτε**, *adv.* As a particle denoting exhortation, *etc.*: *Come! come now!*

**δεύ-τερος**, *τέρα, τερον*, adj. *Second*.—Adverbial expression: *ἐκ δευτέρου*, *a second time*, xxvi. 42; see *ἐκ*, no. 13 [prob. akin to *δύο*, "two"].

**δέχομαι**, (f. *δέχομαι*), p. *δέξομαι*, 1. aor. *δέξομαι*, v. mid.: 1. *To receive, take, etc.*—2. Of persons: *To receive with hospitality, to entertain.*—3. Of a statement, etc.: *To accept, give ear to, receive, believe, etc.* [akin to Sans. root *DAGH*, "to attain"].

**δέω**, f. *δήσω*, (p. *δέδεκα*), 1. aor. *έδησα*, v. a. *To bind, tie, fasten.*—Pass.: p. *δέδεμαι*, 1. aor. *έδέθην*, (1. f. *δεθήσομαι*) [probably akin to Sans. root *DĀ*, "to bind"].

**δή**, adv. With pronouns: *To mark the person or thing strongly: Plainly, truly, evidently, indeed, etc.*

**δήλος**, λη, λον, adj. *Clear, manifest, plain, evident* [akin to Sans. root *DĪ*, "to shine"; and so, literally, "shining"].

**δηνάριον**, ον, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius; a Roman silver coin containing originally ten asses (whence its name, as a "ten-as" piece), afterwards sixteen, and equal to about 8½d. English.* Its currency in Judæa in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome.

**δήσας**, ἄσα, αν, P. 1. aor. of *δέω*.

**δήσατε**, 2. pers. plur. 1. aor. imperat. of *δέω*.

**δήση**, **δήσης**, **δήσητε**, 3. and 2. pers. sing. and 2. pers. plur., 1. aor. subj. of *δέω*.

**διά**, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through.*—b. Of time: *Throughout, during.*—c. On account of, for the sake of, for.—d. *Through, by means of, by.*—2. With Acc.: a. *Through, in consequence of, owing to.*—b. *On account of, for the sake of, for.*—c. *Because of, by reason of* [akin to Sans. *dva*, "two"].

(*δια-βλέπω*), f. *διᾶ-βλέψω*, v. a. [*διδ*, in "strengthening" force; *βλέπω*, "to see"] With Inf.: *To see thoroughly or clearly how to do, etc.*

**διάβολος**, ον, m. [for *διδ-βαλ-ος*; fr. *διαβάλ-ω*, "to accuse falsely"] *A false accuser, a slanderer; an epithet of Satan.*

**διαθήκη**, κης, f. [*διᾶτ(θ)ημι*, in mid. force of "to arrange, or settle, mutually"; through *διαθῆ*, verbal root of *διατίθημι* (*διδ*; *θη*, root of *τί-θη-μι*)] ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

**διακονέω**, f. *διᾶκονήσω*, (p. *δέδikhόνηκα*), 1. aor. (late) *δηκόνησα*, v. n. [*διακον-ος*, "a

servant"] ("To be a *διᾱκονος*"; hence) 1. Alone: *To be a servant; to serve, minister*.—2. With Dat. of person: *To minister unto; to wait, or attend, on; to do service to, to serve*.—Pass.: *διᾱκονέομαι* -οῦμαι, (p. δεδιᾱκόνημαι), 1. aor. διηκουήθη.

*διᾱκονος*, ou, m. *A servant, attendant, minister*.

*διακρίθητε*, 2. pers. plur. 1. aor. subj. pass. (in mid. force) of *διακρίνω*.

*διακρίνω*, (f. *διακρίνω*), 1. aor. *διέκρινα*, v. a. [*διδ*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern*.—2. Mid.: *διακρίνομαι*, 1. aor. pass. in mid. force, *διέκριθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

*διᾱ-κωλύω*, f. *διᾱκωλύσω*, v. a. [*διδ*, in "strengthening" force; *κωλύω*, "to hinder"] *To hinder, prevent*.

*διαλλάγηθι*, 1. aor. imperat. pass. of *διαλλάσσω*.

(*δι-αλλάσσω*, Attic *δι-αλλάττω*, f. *διαλλάξω*, p. *διήλλαχα*, v. a. [*δι-δ*, "between"; *αλλάσσω*, "to change"] "To change between" two or more persons; hence, "to interchange, exchange"; hence, "to change enmity to friendship"; i. e.) *To reconcile per-*

*sons*.—Pass.: (*δι-αλλάσσομαι*, Attic *δι-αλλάττομαι*), 1. aor. *διήλλαχθην*, (1. fut. *διαλλαχθήσομαι*).

*διᾱλογίζομαι* and *διᾱ-λογίζομαι*, (*διᾱλογίσομαι*, p. *διαλελόγισμαι*), v. mid.: 1. [*διδ-λογος*, "talk, conversation"] ("To hold *διᾱλογος*"; hence) *To talk, converse, or discourse about; to dispute*.—2. [*διδ*, in "strengthening" force; *λογίζομαι*, "to reason"] *To reason, argue, turn over in the mind, etc.*

*διᾱλογισμός*, μου, m. [for *διᾱλογισμός*; fr. *διαλογίζομαι* (= *διαλογισσομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

*διᾱ-μερίζω*, 1. aor. *διεμέρισα*, v. a. [*διδ*, "between"; *μερίζω*, "to part or divide"] 1. Act.: *To part, or divide, between or among*.—2. Mid.: *διᾱ-μερίζομαι*, 1. aor. *διεμερίσθην*: Of several Subjects: *To part, or divide, between or among themselves, etc.*

*διάνο-ια* (quadrisyll.), (as, f. [*διανοέομαι*, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind*.

*διᾱ-παντός*, adv. [*διδ*, "through"; *παντός*, gen. of *πᾱς*, "all"] ("Through all";



hence) Of time : *Continually, ever, at all times, always.*

**διὰπερᾶσαι**, ᾄσα, αἰ, P. 1. nor. of διὰπερᾶω.

**διὰ-περᾶω** -περῶ, (f. διὰ-περᾶσω), 1. aor. διεπερᾶσα, v. n. [διὰ, in "strengthening" force; περᾶω, "to cross over"] *To cross over, go quite across.*

(δι-αρπᾶζω), f. διαρπᾶσω (and διαρπαδύομαι, p. διήρπαξα), 1. aor. διήρπασα, v. n. [διὰ, denoting "completeness"; αρπᾶζω, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

**διαρπᾶσαι**, 1. aor. inf. of διαρπᾶζω.

**διαρπᾶσω**, fut. ind. of διαρπᾶζω.

(δια-ρ-ρήγνυμι, p. διέρρηξα), 1. aor. διέρρηξα, v. a. [διὰ, "through"; ρήγνυμι, (with ρ doubled); of garments, "to tear," etc.] *To tear through or asunder; to rend.*

**δια-σκορπίζω**, 1. aor. διεσκόρπισα, v. a. [διὰ, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc.—Pass.: διεσκόρπισμαι, 1. aor. διεσκόρπισθην, 1. f. διασκορπισθήσομαι;—at xxvi. 31 διασκορπισθήσεται has for its Subject a neut. nom. plur.*

**διασκορπισθήσομαι**, 1. fut. ind. pass. of διασκορπίζω.

(δια-στέλλω, f. διαστελῶ,

v. a. [διὰ, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order."—Mid.: δια-στέλλομαι, 1. aor. διεστελλάμην: With Dat.: *To order, enjoin, command, as one's own especial act.*

**δια-στρέφω**, (f. δια-στρέψω), 1. aor. δι-έστρεψα, v. a. [διὰ, "in different directions"; στρέφω, "to turn"] ("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.—Pass.: (δια-στρέφομαι), p. δι-έστραμμαι;—Part. perf. Perverted = perverse.*

(διᾶ-σώζω, f. διᾶ-σώσω), 1. aor. δι-έσωσα, v. a. [διὰ, in "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.—2. Pass.: (διᾶ-σώζομαι), 1. aor. διεσώθην, To recover from an illness; to be made, or become, perfectly whole or well.*

**διᾶ-τάσσω** (Attic διᾶ-τάττω, f. διᾶ-τάξω), 1. aor. δι-έταξα, v. n. [διὰ, in "strengthening" force; τάσσω, in force of "to appoint, order"] With Dat. of person: *To give commands, or orders, to; to command, order, etc.*

**διᾶ-τί**, adv. [διὰ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"]

("On account of what"; i. e.)  
*Why, wherefore.*

**ἰδᾶ-φέρω**, (f. *ἰδ-είσω* and *ἰδ-οίσομαι*, 2. aor. *ἰδ-ήνυκον*), v. n. [*ἰδᾶ*, "apart"; *φέρω*, "to bear or carry"] ("To bear, or carry, apart"; hence, in neut. force, "to bear, *etc.*, one's self, or be, apart" from some other object; hence, to "differ" from; hence) In good sense: Foldd. by Comparative Gen.: *To be better than, to surpass or exceed in value, etc.*;—at xii. 12 foldd. also by Dat. of measure or degree.

**ἰδᾶ-φημί**, f. (*διαφημίω*), 1. aor. *διεφήμισα*, v. a. [*ἰδᾶ*, "in different directions"; *φημί*, "to spread a report"] ("To spread a report in different directions"; hence) 1. With Acc. of person: *To spread a report abroad about*.—2. Of a report, *etc.*, as Object: *To spread far and wide; to spread abroad*.—Pass.: 1. aor. *διεφημίσθην*.

**ἰδασκᾶλ-ία**, *ias*, f. [*ἰδ-δάσκω*, "a teacher"] ("A thing pertaining to a *ἰδασκᾶλος*"; hence, "teaching"; hence) Of religious subjects: *Doctrine*;—at xv. 9 in plur.

**ἰδᾶσκ-ἄλος**, *ἄλον*, m. [*ἰδᾶσκ-ω*, "to teach"] *A teacher*.—In St. Matthew always used of Christ, except at x. 24, 25.

**ἰδ-δά-σκω**, f. *ἰδίδξω*, (p.

*ἰδίδᾶχα*), 1. aor. *ἰδίδαξα*, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*;—for *ἦν διδάσκων* see *ειμί*.—b. Of things as Object: With double Acc.: *To teach something as, or for, something*.—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAO*].

**ἰδ-δάχ-ῆ**, *ῆς*, f. *Teaching, instruction* [*id.*; of *ἰδ-ἰδ-δάχ-α*, perf. of *ἰδίδασκω*; see *ἰδ-δάσκω*].

**ἰδόναι**, pres. inf. of *ἰδῶμι*.

**ἰδου**, 2. pers. sing. pres. imperat. of *ἰδῶμι*, as if from a contracted form *ἰδῶν*.

**ἰδ-δραχμ-ος**, *ος*, *ον*, adj. [for *ἰδ-δραχμ-ος*; fr. *ἰς*, "twice"; *δραχμ-ῆ*, "a drachma"] *Of or pertaining to (twice a drachma=) a double drachma*.—As Subst.: *ἰδιδραχμεν*, *ον* (sc. *ἀργύριον*), n. *A double drachma*; used at xvii. 24 to designate the *half-shekel* which each Jew was required to pay annually towards defraying the general expenses connected with the Temple at Jerusalem.

**ἰδ-δω-μι**, f. *δώσω*, p. *δίδωκα*, 1. aor. (only in indic.) *ἔδωκα*, 2. aor. *ἔδων*, v. a.: 1. a. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one*;—at xxvi. 26 supply *αὐτόν* (= *τὸν ἄρτον*)

after ἐλάσσει καὶ ἐδίδου;—at xix. 21 supply αὐτά (= τὰ ἐνέχοντα) after δέξ. — In Pass. constr.: i. e. where the Object of the act. verb becomes the Subject of the pass. verb; xii. 39; xxviii. 18, etc.—b. Impers. Pass.: (a) δοθήσεται, *It shall be given*, i. e. *a gift shall be given*; vii. 7; the Subject (δῶρον) being comprised in the meaning of the verb; cf., also, xiv. 29;—but at x. 19 δοθήσεται has for its Subject the clause τὶ λαλήσεται. —(b) ἐδόθη, *It has been given*; xix. 11; where the Subject must be supplied from the preceding context; viz. χωρεῖν τὸν λόγον τοῦτον.—2. Without nearer Object: *To give, make a gift, bestow*; v. 42; x. 8.—3. Without Dat. of person: *To give, bestow*; xx. 28; where the clause τὸ δὲ καθίσαι . . . μου is the Object of δοῦναι.—4. *To give, supply, furnish, provide*, whether mentally or physically;—at xiv. 16 without Object, and folld. by Inf. in force of Lat. Gerund in dum with ad:—*δοτε αὐτοῖς ὑμεῖς φαγεῖν, give ye (something) unto them to eat*; i. e. (ad edendum) for the purpose of eating; cf., also, xxv. 35; xxvii. 84.—5. With double Acc.: *To give something as, or for, something*; xvi. 26; xx. 28.—6. With ἐκ

and its case, instead of a simple Partitive Gen., as Object: *To give some, or a portion, of*; xiv. 8.—7. Of tribute, etc.: *To give, pay, render*; xxii. 17.—8. Of wonders, etc.: a. *To give, to foretell, predict*. — b. *To show, exhibit*. — 9. Of a signal, token, etc.: *To give, furnish, supply, etc.*; xvi. 48.—10. Of the soil as Subject: *To give, give forth, yield, produce*; xiii. 8.—11. Of the moon as Subject: *To give, give forth, light*; xxiv. 29.—12. With Acc. of thing and Dat. of person: *To give over, or up, to; to place in the hands or possession of*; xxv. 28; where supply αὐτό (= τὸ τέλειον) after δότε.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθη, 1. fut. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root दा, “to give”].

δι-εγείρω, 1. aor. διήγειρα, v. a. [δι-δ, in “intensive” force; ἐγείρω, “to wake”] *To wake thoroughly, to arouse*. —Pass.: δι-εγείρομαι, 1. aor. διηγέρθη.

διεγερθεῖς, εἶσα, ἐν, P. 1. aor. pass. of διεγείρω.

δι-έξοδος, ἐξόδου, f. [δι-δ, “through”; έξοδος, “a way out”] (“A way through and out”; hence) *A passage, outlet*.

διεπέρᾱσα, 1. aor. ind. of διᾱπεράω.

δι-έρχομαι, f. διελεύσομαι, p. διεληλύθα, 2. aor. διήλθον, v. mid. [δι-δ, "through"; έρχομαι, "to come or go"] *To come or go through.*

διασκορπίσα, 1. aor. ind. of διασκορπίζω.

διαστραμμένος, η, ου, P. perf. pass. of διαστρέφω.

διασώδην, 1. aor. ind. pass. of διασώζω.

δι-ετ-ής, ές, adj. [δι (= δς), „twice”; έτ-ος, “a year”] (“Pertaining to a year twice over”; hence) *Two years old*; —at ii. 16 supply παιδός with διετούς.

δικ-αιος, αία, αior, adj. [δικ-η, “right, law”] (“Pertaining to δίκη”; hence) 1. In reference to religion: *Observant of that which is right* in the sight of God; *obedient to the law of God*; *just, righteous*. —As Subst.: δικαίος, ου, m. *One observant of that which is right* in the sight of God; *one obedient to the law of God*. —2. *Right, proper; just, fair, equitable*.

δικαι-οσύνη, οσύνης, f. [δικαι-ος, “righteous”] (“The quality of the δικαίος”; hence) *Righteousness*.

δικαι-όω -ω, f. δικαίωσω, 1. aor. έδικαίωσα, v. a. [δικαι-ος, “just”] (“To make δικαίος”; hence) *To make just, justify, vindicate*. —Pass.: δικαιομαι -οῦμαι, p. δεδικαίωμαι,

1. aor. έδικαίωθην, 1. fut. δικαιοθήσομαι.

δικτυον, ου, n. *A net; a fishing-net.*

δι-δ, conj. [δι-δ, “on account of”; δ (neut. of δς), “who, which”] (“On account of which” thing; i. e.) *Wherefore, why*.

διορύγηναι, 2. aor. inf. pass. of διορύσσω.

δι-ορύσσω (Attic δι-ορύττω; f. δι-ορύξω), v. a. [δι-δ; “through”; ορύσσω, “to dig”] *To dig through*. —Houses in many parts of the East were anciently built of clay or mud, and had their walls of considerable thickness. The word, therefore, when applied to the act of a thief, would correspond in force with our expression to *break through*, the thief using in the former instance a spade, etc., in the latter house-breaking implements. —Pass.: (δι-ορύσσομαι, Attic δι-ορύττομαι, p. δι-ορύγμαι), 1. aor. δι-ορύχθην, (1. fut. δι-ορύχθησομαι), 2. aor. δι-ορύγην.

δι-πλός, πλή, πλόν, adj. [shortened fr. δι-πλό-ος, for δι-πλέ-ος; fr. δι (= δς), “twice”; πλε = πλη, root of πλή-θω, “to be full”; and πίμ-πλη-μι, “to fill”] (“Twice full or twice filled”; hence, 1. *Two-fold, double*. —2. Comp.: With Gen.: *Twice*

as much as, two-fold more than.

διπλότερος, α, ου; see διπλός.

(διστάζω, f. διστάσω), 1. aor. διστᾶσα, v. n. *To doubt.*

δι-ῥιζῶ, v. a. [δι-ῥ, "thoroughly"; ῥιζῶ, "to strain or filter"] ("To strain, or filter, thoroughly"; hence, as a result) *To strain, or filter, off or out; to get rid of by straining or filtering.*

(διχ-ᾶζω, f. διχᾶσω), 1. aor. διχᾶσα, v. a. [διχ-α, "apart"] ("To make to be apart"; hence) *To part asunder in a figurative force; to set at variance.*

διχᾶσαι, 1. aor. inf. of διχᾶω.

(διχ-ο-τομή-ω -ω), f. διχοτομήσω, v. a. [διχ-α, "asunder, in two"; (ο) connecting vowel; τομή, a root of τέμνω, "to cut"] *To cut asunder or in two;—at xxiv. 51 in figurative sense = "to punish with the sternest severity."*

διψ-άω -ω, f. διψήσω, (p. δεδιψῆκα), 1. aor. διδιψῆσα, v. n. and a. [διψ-α, "thirst"] 1. Neut.: *To thirst.*—2. Act.: *To thirst for in a figurative force; to long for, earnestly desire, have an intense desire for.*

διωγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution.*

δοθῆναι, 1. aor. inf. pass. of δίδωμι.

δοθήσεται, 3. pers. sing. 1. fut. ind. pass. of δίδωμι.

δοκέω -ω, (f. δόξω and δοκῆσω, p. δεδόκηκα), 1. aor. ἐδοξα, v. a. and n.: 1. Act.: *To think, suppose, imagine.*—2. Neut.: a. *To seem, appear.*—b. *To think, be of opinion, imagine, suppose, expect.*

δοκέε, οὔ, f. *A beam.*

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile.*

δό-μα, μάρος, n. [δο, a root of δι-δω-μι, "to give"] ("That which is given"; hence) *A gift.*

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. As the thought which others entertain of one: *Honour, glory.*—2. *Glory, dignity, power, etc.,* belonging to a certain rank.—3. *Glory, glorious brightness* of the divine presence.

δοξ-άζω, f. δοξάσω, 1. aor. ἐδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify.*—Pass.: δοξ-άζομαι, p. δεδόξασμαι, 1. aor. ἐδοξάσθην.

δός, 2. aor. imperat. of δίδωμι.

δότε, 2. pers. plur. 2. aor. imperat. of δίδωμι.

δότη, 3. pers. sing. 2. aor. imperat. of δίδωμι.

δουλ-εῖω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, "a slave"] ("To be a δούλος"; hence) With Dat.: *To serve*.

δοῦλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant*.

δοῦναι, 2. aor. inf. of δίδωμι.

δοῦς, δοῦσα, δόν, P. 2. aor. of δίδωμι.

δράμῳ, οὔσα, όν, P. 2. aor. of τρέχω.

δύνᾱμαι, imperf. ἐδύνᾱμην and ἡδύνᾱμην, f. δυνήσομαι, p. δεδύνῃμαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can*;—at xx. 22 supply πρῆν after δυνάμεθα;—at xvi. 8 supply διακρίνειν after δύνασθε.

δύνᾱ-ις, εως, f. [δύνᾱ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptation of the word; *might*.—2. *A powerful, or mighty, work; a miracle*.

δύν-ᾱτός, ἀτή, ἀτόν, adj. [δύν-ᾱμαι, "to be able"] Of things: ("Able to be done"; hence) *Possible*.

δύο (Gen. δύο, Dat. δυσί; for usual δυοῖν), dual num. adj. *Two*:—in St. Matthew's Gospel the subst. to which it is in attribution is always plur.;

—at xi. 2; xviii. 19 with Gen. of "thing distributed."—As Subst.: a. Masc.: *Two men*; xxiv. 40.—b. *Two women*; xxiv. 41.—In no. a. above the word is used as the Subject of of a plural verb; and at no b. a plural verb is to be supplied [akin to Sans. द्वι, "two"].

δυσ-βάστακ-τος, τον, adj. [for δυσ-βάσταγ-τος; fr. δύς, "difficult"; βαστάζω (= βαστ-αγ-σω), "to bear or carry"] *Difficult to be borne or carried*.

δυσκόλ-ως, adv. [δύσκολ-ος, "difficult"] ("After the manner of the δύσκολος"; hence) *With difficulty, hardly*.

δυσ-σμή, σμῆς (mostly plur.), f. [δύ-ω (of the sun), "to set"] ("Setting of the sun"; hence) *The West*.

δῶ, 2. aor. subj. of δίδωμι.

δῶ-δεκα, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δύω (= δύο), "two"; δέκα, "ten"] ("Two and ten"; i. e.) *Twelve*.—As Subst. m.: *Twelve persons, twelve*:—οἱ δώδεκα, the twelve (apostles) including Judas; cf. ἐνδεκα.

δῶ-μα, μάτος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house*.

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-εά, εās, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) 1. *A gift*.—2. Adverbial Acc.: *δωρεάν, As a gift, freely*; x. 8.

δῶ-ρον, ρον, n. [δίδωμι, "to give," through root δω] ("That which is given"; hence) *A gift*.

δώσω, fut. ind. of δίδωμι.

δῶτε, 2. pers. plur. 2. aor. subj. of δίδωμι.

1. ἐ-άν, conj. [for ἐι-άν; fr. ἐλ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if:—ἐάν μὴ, if not, i. e. unless, except*; v. 20, etc. (but at x. 14; x. 41, ἐάν belongs to preceding relative pron. δς; see 2. ἐάν).

2. ἐάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—δς ἐάν, *whosoever*, x. 14; xi. 6;—δρου ἐάν, *wheresoever*, viii. 19, etc.;—δοι, etc., ἐάν, *as many soever as, how many soever*, vii. 12, etc.

ἐαυτοῦ (αὐτοῦ), ἡς, οὔ, reflexive pron. without nom.: 1. Strictly of 3rd person: *Of, etc., himself, herself, itself, themselves, etc.*—2. Of 2nd person: *Thyself, yourself*; see iii. 9; xvi. 8; xxiii. 31; xxv. 9; xxvi. 11.

ἑάω-ω, f. ἑάσω, (p. εἶκα), 1. aor. εἶασα, v. n. *To allow, suffer, permit*.

ἐβδομηκοντά-κις, adv.

[ἐβδομήκοντα, "seventy"] *Seventy times*.

ἐβλάστησα, 1. aor. ind. of βλαστάνω.

ἐβουλήθην, 1. aor. ind. of βούλομαι.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n. [ἐγγ-ύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach*.

ἐγγ-ύς, adv. [akin to ἐγγ-ι, "near"] *Near, nigh, whether in place or time*.

1. ἐγείραι, 1. aor. inf. of ἐγείρω; iii. 9.

2. ἐγείραι, 1. aor. imperat. mid. of ἐγείρω; ix. 5.

ἐγείρ-ω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. n.: 1. Act.: a. *To awaken*.—b. *To raise, or lift, up or out*.—c. *To raise up children*; iii. 9.—d. *To raise the dead*; x. 8.—2. Mid.: ἐγείρομαι, (f. ἐγερ-οῦμαι), 1. aor. ἡγείρθην, ("To awaken one's self"; hence) a. *To be awake, to wake*.—b. *To lift, or raise, up one's self; to rise*.—3. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἡγέρθην, 1. fut. ἡγερθήσομαι: a. *To be awakened*.—b. *To rise, arise*.—c. *To be raised up from the dead*; xi. 5.—d. Of Christ: *To rise from the dead*; xvii. 23;—nt xxvii. 63 the pres. ἐγείρομαι is used to denote something future that will almost immediately take

place.—*ε*. Of prophets, *etc.*: In mid. force: *To arise, spring up, appear* amongst men, *etc.* [akin to Sans. root *ṣāghī*, “to wake”].

*ἐγενήθην*, 1. aor. ind. pass. of *γίνομαι*.

*ἐγενόμην*, 2. aor. ind. of *γίνομαι*.

*ἐγερθείς*, *εἶσα*, *έν*, P. 1. aor. pass. of *ἐγείρω*.

*ἐγερθῆναι*, 1. aor. inf. pass. of *ἐγείρω*.

*ἐγερθήσομαι*, fut. ind. pass. of *ἐγείρω*.

*ἐγέρθητε*, 2. pers. plur. 1. aor. imperat. pass. of *ἐγείρω*.

*ἐγερ-σις*, *σεως*, f. [*ἐγείρω*, “to raise”; pass., “to be raised”] (“A raising;—a being raised”; hence) Of the dead: *Resurrection*.

*ἐγήγερμαι*, perf. ind. pass. of *ἐγείρω*.

*ἐγ-κἀτάλειπω*, f. *ἐγκἀτάλειψω*, 2. aor. *ἐγκἀτέλιπον*, v. a. [for *ἐν-κἀτάλειπω*; fr. *έν*, “in”; *κἀτάλειπω*, “to leave behind”] (“To leave behind in” a place; “to leave in the lurch”; hence) *To abandon, forsake*.

*ἐγκατέλιπον*, 2. aor. ind. of *ἐγκἀτάλειπω*.

(*ἐγ-κρύπτω*, f. *ἐγ-κρύψω*), 1. aor. *ἐν-έκρυψα*, v. a. [for *ἐν-κρύπτω*; fr. *έν*, “in”; *κρύπτω*, “to hide”] *To hide in*:—*ἐν-έκρυψεν εἰς*, put into and hid in, xiii. 33.

*ἐγνων*, 2. aor. ind. of *γινώσκω*.

*ἐγώ* (Gen. *ἐμοῦ*, enclitic *μου*), pron. pers. I [akin to Sans. *aham*, “I”].

*ἔβειρα*, 1. aor. ind. of *δέρω*.

*ἔβραμον*, 2. aor. ind. of *τρέχω*.

\**Ἐζεκίας*, *ου*, m. (“Strength of Jehovah”) *Ezekias* or *Hezekiah*, son of Ahaz, and an ancestor of Christ; i. 9. He succeeded his father as King of Judah about B.C. 726.

(*ἐθέλω* and) *θέλω*, f. (*ἐβέλ-ησω* and) *βελήσω*, 1. aor. *ἠθέλησα* (and *ἐθέλησα*, *ῖ*. *ἠθέληκα* and *τεθέληκα*), v. u. and a.: 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.*:—the Inf. is often to be supplied from the context; e. g. at xvii. 12 supply *ποιῆσαι* after *ἠθέλησαν*.—3. Folld. by *ἵνα* and Subj., or Subj. alone: *To wish, will, desire, that one should do, be, etc.*—4. With Objective clause: *To wish, etc., that one should do, etc.*—5. With Acc.: *To wish for, desire, etc.*—6. In connexion with a negative: *To be unwilling, etc.*;—often to be translated *I (etc.) will not*.

*ἔθηκα*, 1. aor. ind. of *τίθημι*; see *τίθημι*.

(*εἶω*), p. *εἶωθα*, pluperf. *εἰώθειν*, (in pres. used only as



part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj.: 1. *If*:—εἰ δὲ μήγε, *but if not indeed, otherwise, else*;—εἰ μή, (*if not, i.e.*) *except, unless*.—2. In interrogations, and expressions of doubt, *etc.*: *Whether, etc.*—3. In indirect questions, merely to mark the question:—λέγοντες αὐτῷ, εἰ ἔξεστιν, *saying to him, Is it lawful?* *etc.*, xix. 3.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδω, obsol. in pres.), f. εἶδῃσω (and εἶσομαι), p. οἶδα, subj. εἶδω, part. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον, imperat. ἴδε, subj. ἴδω, -(opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I know, I know*).—3. The 2. aor. applies to the sight: (*I saw, beheld, etc.* [akin to Sans. root VID, “to perceive, to know”]).

ἐκῆ, adv. *Hastily, rashly, without cause.*

ἐκ-ών, όνος, f. [ἐκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, effigy, etc.*

εἶ-μι, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. a. *To be*.—b. With οὐκ: *Not to be or exist; to be dead*; ii. 18.—2. With εἰς, (“To be for”; i. e.) *To become*; xix. 5.—3. With ἐκ: a. *To be of a number of persons, etc.*; xxvi. 73.—b. *To be from or of a place, etc.*—c. *To be, or proceed, from, a person, etc.*; i. 20.—4. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *To have or obtain*.—5. With Gen.: *To be the property of, to belong to*; v. 3, 10, *etc.*—6. *To be equivalent to, etc.*, in meaning; *to be of the force or meaning of*; i. 23.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἶμι:—ἦν διδάσκων = ἐδίδασκε, vii. 29; ἦν ἔχων = εἶχε, xix. 22; ἦσαν θεωροῦσαι = ἐθεώρουν, xxvii. 55; ἰσθι εὐνοῶν = εὐνοεῖ, v. 25; ἐστὶ λεγόμενος = λέγεται, xxvii. 33; ἔσεσθε μισοῦμενοι = μισήθεσθε, x. 22, *etc.* [for ἐσ-μί, akin to Sans. root AS, “to be”].

εἶνα, pres. inf. of εἶμι.

εἶπα; see εἶπον.

εἰπάτε, 2. pers. plur. imperat. of εἶπα.

1. ἐπεί, imperat. of εἶπον.

2. εἶπε (εἶπεν), 3. pers. sing. of εἶπον.

εἰπεῖν, inf. of εἶπον.

εἶπον, 2. aor., 1. aor. εἶπα, v. a. and n. without pres.: 1. Act.: a. *To say, speak.*—b. *To direct, command.*—c. *To tell, relate, mention, declare.*—2. Neut.: a. *To speak, say.*—b. *To speak, or say, what is actually the case:*—σὺ εἶπας, *thou hast spoken or said*; a formula by which assent is given to what some one has just said, and which is equivalent to the English "yes"; xvi. 25, 64.

εἰρηκώς, vĩa, ός, P. perf. of εἶπω.

εἶρ-ήνη, ήνης, f. [prob. εἶρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἶπω, pres. found prps. only once), f. (εἶπώ and) εἶπώ, p. εἶρηκα, v. a.: 1. *To say or speak.*—2. *To speak of.*—Pass. p. εἶρημαι, 1. aor. εἶρήθην and late εἰρήέθην.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. *Horizontally: Into, within.*—b. *Of motion upwards: Up to, to.*—c. *Of motion downwards: Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then

the doing, etc., of something *in* or *at* it:—παρεγένοντο εἰς Ἱερουσαλήμ, (*had come to Jerusalem and were present in it*; i. e.) *were present at Jerusalem*, ii. 1.—3. Of a state, condition, etc.: *Into*; vi. 13, etc.—4. To denote approach *to, towards, or unto* a place, for the purpose of going into it; xxi. 2, etc.—5. To mark an object towards which any mental process or moral feeling is directed: a. *In, on, upon.*—b. *Against*; xviii. 21.—6. To point out a purpose, aim, intention, etc.: a. *For the purpose of, for:*—εἰς τί, *for what purpose, wherefore*; cf., also, viii. 34; x. 18, etc.—b. *For the use or benefit of; for, unto.*—7. Of time: *Until, up to, for*; x. 22, etc.—8. With εἶμι or γίνομαι: (*To be for* =) *To become; to be*; xix. 5; xxi. 42.—9. *Unto.*—10. *Among.*—11. *Towards*; xxviii. 1.—12. Of a state or condition: *Into.*—13. *At, in consequence of*; xii. 41.—14. *On, upon, against.*

2. εἷς, μία, έν, num. adj.: 1. *One*;—at xvi. 14, etc., with Gen. of thing distributed;—at x. 29 folld. by εἷς and its Gen.;—but at xxvii. 38 εἷς δεξιῶν and εἷς ἐναντύμων are adverbial expressions; see δεξιός and ἐνάντιος.—As Subst.: a. Masc.: *One man* or

person; one.—b. Nent.: *One thing*.—2. *First*:—*eis mian sabbaton, towards the first day of the week*, xxviii. 1.

(*eis-akouō*), f. *eis-akouōmai*, v. a. [*eis*, “to, unto”; *akouō*, in force of “to listen”] *To listen to, give ear to, hear*.

—Pass.: (*eis-akouōmai*, p. *eis-akouōmai*), 1. aor. *eis-akouōsthai*, 1. fut. *eis-akouōsthai*.

*eisaleūsomai*, fut. ind. of *eisérchomai*.

*eisélthe*, 2. pers. sing. 2. aor. imperat. of *eisérchomai*.

*eiselaithēn*, 2. aor. inf. of *eisérchomai*.

*eiselthō*, 2. aor. subj. of *eisérchomai*.

*eiselthōn*, οὔσα, ὄν, P. 2. aor. of *eisérchomai*.

*eisēnēgkēs*, 2. pers. sing. 2. aor. subj. of *eisphēro*.

*eis-érchomai*, f. *eis-ελεύσομαι*, p. *eis-ελήλυθα*, 2. aor. *εἰσ-ἦλθον*, v. mid. [*eis*, “into”; *érchomai*, “to come or go”] *To come, or go, into; to enter*.

*eisēlthōn*, 2. aor. ind. of *eisérchomai*.

*eisí(v)*, 3. pers. plur. pres. ind. of *eími*.

*eisporēnómenos*, η, ον, P. pres. of *eisporēnómai*; see *eisporēō*.

(*eis-porēō*), v. a. [*eis*, “into”; *porēō*, “to cause to go”] “To cause” one “to go into”; hence, “to lead into.”—) Mid.;

*eis-porēnómai*, (f. *eis-porēnómai*), (“To cause one’s self to go into”; hence) *To go into, to enter*.

*eis-phēro*, (f. *eis-οἶσω*, p. *εἰσ-εἵνοχα*), 2. aor. *εἰσ-ἤνεγκον*, v. a. [*eis*, “into”; *phēro*, “to bear or carry”] 1. *To bear or carry into a place; to bring in*—2. *To bring or lead into a certain state;—at vi. 13 strengthened by follg. eis*.

*eíxon*, imperf. ind. of *éχω*.

*eídein*; see *édo*.

*ék* (before a vowel *éξ*), prep. gov. gen.: 1. Of place: a. *Out of, from*.—b. *Down from, out of*.—c. *On, at*.—2. Of time: a. *From, up from, ever since*.—b. *At, in*.—3. Of a commencing point: *From, up from*.—4. With verbs of rest, to denote the position from which an object is viewed by a beholder: *On, at*:—*καθήμενος ἐκ δεξιῶν τῇς δυνάμεως, sitting on the right hand of power*, xxvi. 64.—5. To mark whence anything comes: *From, from among*.—6. After numerals: *Of, out of*:—*εἰς ἐξ αὐτῶν, one of them*, xxii. 35;—at xxiii. 34 *ἐξ αὐτῶν* is put instead of *αὐτῶν*, a Partitive Gen., and forms the Object of *ἀποκτενεῖτε*; also of *μαστῖγώσετε*; cf., also, a similar construction, xxv. 8.—7. Of a source, or origin, whence anything proceeds: *From, of*.—8.

To mark removal of a thing out of the place where it is: *From, away from*.—9. Of the agent after pass. verbs: *By*; xv. 5.—10. To denote that from which something is taken: *Out of, of, from*.—11. With εἰμί; see εἰμί, no. 3.—12. After verbs denoting "fulness," instead of the simple Gen.; xxiii. 25.—13. To form adverbial expressions: ἐκ δεξιῶν, *on the right hand*, xxv. 84; ἐξ εὐωνύμων, *on the left hand*, xxv. 41; ἐκ δευτέρου, *a second time*, xxvi. 42; ἐκ τρίτου, *a third time*, xxvi. 44.  
ἐκάμυσα, 1. aor. ind. of κατὰμῶ.

ἕκαστος, η, ον, pron. adj. *Each*.—As Subst.: ἕκαστος, ου, m. *Each man, each*.

ἑκατόν, num. adj. indecl. *One hundred, a hundred* [for ἐν-κατόν; fr. εἰς, ἐν-ός, "one"; κάτον, akin to Sans. *catan*, "a hundred"].

ἑκατονταπλασίον, ονος, adj. *A hundred times as many, a hundred-fold*.—As Subst.: ἑκατονταπλασίονα, ων, n. plur. *A hundred times as many things, a hundred-fold more*.

ἑκατον-τ-άρχ-ης (and ἑκατόν-τ-αρχ-ος), ου, m. [ἑκατόν, "a hundred"; (τ) epenthetic letter; ἀρχ-ω, "to command"] ("One who commands a hundred men"; hence) *A centurion*.

ἐκβάλε, 2. pers. sing. 2. aor. imperat. of ἐκβάλλω.

ἐκβάλεῖν, 2. aor. inf. of ἐκβάλλω.

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βέβηκα), 2. aor. ἐξ-έβαλον, v. n. [ἐκ, "out"; βάλλω, "to cast"] ("To cast, or throw, out"; hence) 1. *To cast out* devils, etc., from one possessed.—2. *To drive forth, or out, from a place*.—3. Of an eye as Object: *To pluck, or pull, out; to throw away* from one.—4. *To send away, bid or command to depart, dismiss*.—Pass.: ἐκ-βάλλομαι, (p. ἐκ-βέβημαι), 1. aor. ἐξ-εβλήθην, 1. fut. ἐκβληθήσομαι.

1. ἐκβάλῶ, fut. ind. of ἐκβάλλω.

2. ἐκβάλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλών, οὔσα, όν, P. 2. aor. of ἐκβάλλω.

ἐκβληθήσομαι, fut. ind. pass. of ἐκβάλλω.

(ἐκ-γάμίζω, v. a. [ἐκ, "away" from; γαμίζω, "to give in marriage"]) 1. *To give away in marriage* from the paternal home.—2. Pass.: Of women: ἐκγαμίζομαι, *To be given in marriage, or to marry, away from the paternal home*.

(ἐκ-δίδωμι, f. ἐκ-δάσω, p. ἐκ-δέδωκα, v. a. [ἐκ, "out"; δίδωμι, "to give"]) 1. Act.: "To give out"; hence, "to give out for money; to let out" on hire,

*etc.*—2.) Mid.: (ἐκ-δύομαι), f. ἐκ-δύσομαι, 2. aor. ἐξ-έδυμην, *To let out*, as one's own act.

ἐκδύσας, ἄσα, αν, P. 1. aor. of ἐκδύω.

(ἐκ-δύω, f. ἐκ-δύσω, p. ἐκ-δέδῡκα, 2. aor. ἐξ-έδυν), 1. aor. ἐξ-έδῡσα, v. a. [ἐκ, "out of, from"; δύνω, "to get into, or put on," clothes] ("To make to get out of clothes into which a person has got, or which he has put on"; hence) With Acc. of person: *To strip*.

ἐκδύσομαι, fut. ind. mid. of ἐκδύωμι.

ἐκεῖ, adv.: 1. *There, in that place*:—for οἱ ἐκεῖ see 1. δ, no. 6, b.—2. *Thither, to that place*.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i.e.) *From that place, thence*.

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

ἐκκλη-σῖα, σῖας, f. [ἐκ-κάλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr.

Test.: *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοψα, v. a. [ἐκ, "out"; κόπτω, "to cut"] ("To cut out" trees from a wood; hence) 1. *To cut down, fell*.—2. *To cut off or away*.—Pass.: ἐκ-κόπτομαι, p. ἐκ-κέκομμαι, 2. aor. ἐξ-έκοπην.

ἐκκοψον, 1. aor. imperat. of ἐκκόπτω.

(ἐκ-λάμπω), f. ἐκλάμψω, (1. aor. ἐξέλαμψα), v. n. [ἐκ, "forth"; λάμπω, "to shine"] *To shine forth*.

ἐκλεκ-τός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγ-ω, in mid. force, "to choose out"; *Chosen out, chosen, select, elect*.—As Subst.: ἐκλεκτοί, ὦν, m. plur. With art.: *The chosen, or elect, of God*; xxiv. 31.

ἐκλύθωσι(ν), 3. pers. plur. 1. aor. subj. pass. of ἐκλύω.

(ἐκ-λύω, f. ἐκλύσω, 1. aor. ἐξέλῡσα, v. a. [ἐκ, in force of "completion"; λύω, "to loose"] 1. Act.: "To loose completely"; hence, "to unloose, undo"; hence, "to relax, enfeeble".—2.) Pass.: ἐκ-λύομαι, p. ἐκλέλυμαι, 1. aor. ἐξελῡθην, 1. fut. ἐκλυθήσονται, ("To be relaxed or enfeebled"; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκ-πειράζω, f. ἐκ-πειράσω, v. a. [ἐκ, in "strengthening" force; πειράζω, "to make trial of, tempt"] *To tempt.*

(ἐκ-πλήσσω, f. ἐκπλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκπέπληγμαι, 1. aor. ἐξεπλήχθην), 2. aor. ἐξεπλήχην, *To be amazed or astonished.*

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act.: "To make to go out."—2.) Mid.: ἐκ-πορεύομαι, f. ἐκπορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

(ἐκ-ρίζ-όω -ω), 1. aor. ἐξερίζωσα, v. a. [ἐκ, "out"; ρίζ-α, "a root"] *To root out, uproot.*—Pass.: 1. aor. ἐξερίζωθην, 1. fut. ἐκ-ρίζωθήσομαι.

ἐκρίζωσθε, 2. pers. plur. 1. aor. subj. of ἐκρίζω.

ἐκτείνας, ἄσα, αὐ, P. 1. aor. of ἐκτείνω.

ἐκτεινον, 1. aor. imperat. of ἐκτείνω.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτάκα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out or forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτίνάτε, 2. pers. plur. 1. aor. imperat. of ἐκτινᾶσσω; x. 14.

(ἐκ-τίνᾶσσω, f. ἐκτινᾶξω), 1. aor. ἐξετίνᾶξα, v. a. [ἐκ, "off"; τινᾶσσω, "to shako"] *To shake off.*

1. ἕκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth*:—ἄρα ἕκτη, *the sixth hour, i. e. mid-day.*

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside*:—τὸ ἐκτός, *the outside*; see 1. δ, no. 6, b.

ἐκφύη, 3. pers. sing. pres. subj. of ἐκφύω.

ἐκ-φύω, (f. ἐκφύσω, 1. aor. ἐξέφύσα), v. a. [ἐκ, "out or forth"; φύω, "to produce"] ("To produce out or forth"; hence) Of a tree: *To put forth leaves, etc.*

ἐκ-χέω, f. ἐκχεῶ, (p. ἐκ-κέκυχα), 1. aor. ἐξέχεα, v. a. [ἐκ, "out"; χέω, "to pour"] 1. Act.: *To pour out.*—2. Pass.: ἐκ-χέομαι, p. ἐκκέχυμαι, 1. aor. ἐξεχύθην, 1. fut. ἐκχυθήσομαι: Of wine: *To be poured out from the skin; to be spilled.*

ἐ-λαφ-ρός, ρά, ρόν, adj. *Light, not heavy* [akin to Sans. lagh-u, "light"; e is a prefix].

ἐλάχιστος, η, ον, sup. adj. *Very small, least.*

\*Ελεάζαρ, m. indecl. ("God is helper") *Elezazar*; son of Eliud, and an ancestor of

Joseph the husband of the Virgin Mary; i. 15.

ἐλεῖν, 1. aor. imperat. of ἐλέγω.

ἐλέγω, f. ἐλέγξω, 1. aor. ἡλεγά, v. a. *To reprove, rebuke, etc.*

ἐλε-έω -ῶ, f. ἐλέσω, 1. aor. ἡλέσα, v. a. [ἐλε-ος, "pity"] 1. *To have pity, or compassion on; to pity, compassionate.*—2. Pass.: (ἐλε-έμαι -οῦμαι), p. ἡλέμαι, 1. aor. ἡλεήθην, 1. fut. ἐλεηθήσομαι, *To be pitied, to obtain pity or compassion.*

ἐλεηθήσομαι, fut. ind. pass. of ἐλέω.

ἐλεημο-σύνη, σύνης, f. [for ἐλεημον-σύνη; fr. ἐλεήμων, ἐλεήμων-ος, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity.*

ἐλεή-μων, monos, adj. [lengthened fr. ἐλεέ-μων; fr. ἐλεέ-ω, "to pity"] *Pitiful, pitiful, compassionate.*

ἐλεῖν, ἐλέσθην, 1. aor. inf. and imperat. of ἐλέω.

ἔλεος, ου, m. *Pity, compassion, mercy.*

ἐ-λεύθ-ερος, έρα, ερον, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for ἐ-λύθ-ερος, akin to Sans. root *LUBH*, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

ἐλεύσομαι, fut. ind. of ἔρχομαι.

ἐλθέτω, 3. pers. sing. 2. aor. imperat. of ἔρχομαι.

ἐλθών, οὔσα, όν, P. 2. aor. of ἔρχομαι.

\*Ελιᾱκέιμ, n. indecl. ("God sets up"), *Eliakim*; son of Abiud, and an ancestor of Joseph the husband of the Virgin Mary; i. 13.

\*Ελιούδ, m. indecl. (variously considered to mean "Glory of God" and "God of the Jews") *Eliud*; son of Achim, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἐλπίζω, f. (ἐλπίζω and) ἐλπῖω, p. ἡλπικα, 1. aor. ἡλπῖσα, v. n. [for ἐλπιδ-σω; fr. ἐλπίς, ἐλπιδ-ος, "hope"] *To put one's hope; to hope, trust.*

ἐλπῖουσι, 3. pers. plur. fut. ind. of ἐλπίζω.

ἐμ-αυτοῦ, αὐτῆς (only in sing. number), reflexive pron. of 1st person [έγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself.*

(ἐμ-βαίνω, f. ἐμβήσομαι, p. ἐμβέθηκα), 2. aor. ἐνέβην, v, n. [for ἐν-βαίνω; fr. ἐν, "in"; βαίνω, "to go"] 1. *To go in or into, to enter, descend into.*—2. Of a vessel: *With eis: To enter into, go on board of.*

(ἐμ-βάπτω, f. ἐμ-βάψω), 1.

aor. *ἐν-έβαψα*, v. a. [for *ἐν-βάπτω*; fr. *ἐν*, "in"; *βάπτω*, "to dip"] *To dip in*.

*ἐμβάς*, ᾄσα, ᾄ, P. 2. aor. of *ἐμβαίνω*.

*ἐμβάψας*, ᾄσα, αν, P. 1. aor. of *ἐμβάπτω*.

*ἐμβῆναι*, 2. aor. inf. of *ἐμβαίνω*.

*ἐμ-βλέπω*, (f. *ἐμ-βλέψω*), 1. aor. *ἐν-έβλεψα*, v. n. [for *ἐν-βλέπω*; fr. *ἐν*, "at"; *βλέπω*, "to look"] *To look at or upon*;—at vi. 26 foll'd. by *eis* and Acc.;—at xix. 26 αὐτοῖς (dat.) belongs to both *ἐμβλέψας* and *εἶπεν*.

*ἐμβλέψας*, ᾄσα, αν, P. 1. aor. of *ἐμβλέπω*.

*ἐμβλέψατε*, 2. pers. plur. 1. aor. imperat. of *ἐμβλέπω*.

*ἐμ-βριμάομαι -βριμῶμαι*, 1. nor. *ἐν-εβρίμασάμην*, v. mid. [for *ἐν-βριμάομαι*; fr. *ἐν*, "at"; *βριμάομαι*, "to snort"] ("To snort at," a term strictly applicable to horses; hence) With Dat.: *To admonish urgently*.

*ἐμεινα*, 1. aor. ind. of *μένω*.

\**Εμμανουήλ*, m. indecl. ("God with us") *Emmanuel*; see Isaiah vii. 14.

*ἐμνησθην*, 1. aor. ind. of *μνησσκομαι*.

*ἐμ-ός*, *ή*, *όν*, pron. poss. [*ἐγώ*, *ἐμ-ού*, "I"] *Of, or belonging to, me; my, mine*.

*ἐμ-παίζω*, f. *ἐμ-παίζω* (and *ἐμ-παίζομαι*), 1. aor. *ἐν-έπαιξα*,

v. n. [for *ἐν-παίζω*; fr. *ἐν*, "at"; *παίζω*, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] *To mock at, jest at*.—Pass.: (*ἐμ-παίζομαι*), 1. aor. *ἐνεπαίχθην*, 1. fut. *ἐμ-παιχθήσομαι*.

*ἐμπεσοῦνται*, 3. pers. plur. fut. ind. of *ἐμπίπτω*.

*ἐμ-πίπτω*, f. *ἐμπεσοῦμαι*, 2. aor. *ἐν-έπεσον*, v. n. [for *ἐν-πίπτω*; fr. *ἐν*, "in"; *πίπτω*, "to fall"] *To fall in or into*;—at xii. 11 foll'd. by *eis* and Acc.

*ἐμπορ-ία*, *ίας*, f. [*ἐμπορ-ος*, "a merchant"] ("A thing pertaining to an *ἐμπορος*"; hence) 1. *Trade, traffic, mercantile pursuits*.—2. *Merchandise, goods*.

*ἐμ-πορ-ος*, *ου*, m. [for *ἐν-πορ-ος*; fr. *ἐν*, "in"; *περ-άω*, in force of "to pass, or pass across," water] ("One who passes across—water—in" a ship, etc.; hence) *A merchant*, whose occupation takes him to foreign lands for the purpose of trading.

(*ἐμ-πρήθω*, f. *ἐμπρήσω*), 1. aor. *ἐνέπρησα*, v. a. [for *ἐν-πρήθω*; fr. *ἐν*, in "strengthening" force; *πρήθω*, "to burn"] *To burn up*.

*ἐμ-προσθεν*, adv. [for *ἐν-προσθεν*; fr. *ἐν*, "in"; *πρόσθεν*, "before"] ("In the place before"; hence) With Gen.: 1.



*Before, in front of, a place, etc.—2. In the presence of, in the sight of, before the eyes of.*

ἐμ-πτῶς, f. ἐμ-πτῶσα, 1. aor. ἐν-έπτῶσα, v. n. [for ἐν-πτῶς; fr. ἐν, "at, upon"; πτῶς, "to spit"] *To spit at or upon*;—at xxvi. 67; xxvii. 30 fold. by eis and Acc.

ἐμ-φαν-ίζω, f. ἐμφάνισω (and ἐμφάνιω), 1. aor. ἐν-εφάνισα, v. a. [for ἐν-φαν-ίζω; fr. ἐν, in "strengthening" force; φαν, root of φαίνω, "to show"] 1. *To show forth, manifest, reveal, etc.*—2. Pass.: (ἐμ-φαν-ίζομαι), 1. aor. ἐν-εφανίσθη, *To be manifested, to appear.*

1. ἐν, neut. nom. and acc. sing. of εἷς.

2. ἐν, prep. gov. dat. only: 1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon:*—ἐν τῷ σαββάτῳ, *on the Sabbath*; xii. 2.—c. *In, at.*—3. Of the instrument, etc.: *With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among.*—6. Of persons in whom something is regarded as residing, etc.—7. With verbs of motion, or implying motion, to denote going etc. *into* a place and doing something or being in it: ἀποστέλλω ὑμᾶς . . . ἐν μέσῳ λύκων, *I send you forth into,*

*and to be in, the midst of wolves*, x. 16.—8. After verbs of swearing, etc.: *By*; v. 34, etc.—9. To form adverbial expressions: ἐν τῷ κρυπτῷ, *in secret, secretly*, vi. 4.—10. Of a state or condition: *In.*

ἐνα, masc. acc. sing. of εἷς. ἐν-ἄρτιος, ἄρτια, ἄρτιος, adj. [ἐν, "without force" (cf. Lat. in); ἄρτιος, "opposite"] 1. *Opposite, facing*—2. With accessory notion of opposition, etc.: Of the wind: *Adverse, contrary, unfavourable.*

ἐνδεδῶμένος, η, ον, P. perf. pass. of ἐνδύω.

ἐν-δέκα, num. adj. indecl. [εἷς, ἐν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i. e.) *Eleven*:—οἱ ἑνδεκα μαθηταί, *the eleven disciples* (i. e. apostles) who remained after the fall of Judas.

ἐνδέκα-τος, τη, τον, num. adj. [ἑνδεκα, "eleven"] *Eleventh.*

ἐνδύσῃσθε, 2. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (f. ἐνδύσω), 1. aor. ἐνέδυσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.*—2. Mid.: ἐν-δύομαι, (f. ἐνδύσομαι), (p. in act. form ἐν-

δέδωκα), 1. aor. ἐνδεδύσθην : With Acc. of thing: *To clothe one's self in, to put on or upon one's self.*—3. Pass.: (ἐν-δύομαι), p. ἐνδεδύμαι, *To be clothed*;—at xxii. 11 folld. by Acc. of "Respect."

ἐνέβην, 2. aor. ind. of ἐμβαίνω.

ἐνεκεν, adv. With Gen.: *For the sake of, on account of.*

ἐντολίσθην, 1. aor. ind. pass. of ἐμπαίζω.

ἐνέπρησα, 1. aor. ind. of ἐμπρήθω.

ἐν-εργ-έω -ῶ, 1. aor. ἐν-ήργησα, v. n. [ἐν, "at"; ἐργον, "work"] *To be at work; to operate, act powerfully.*

ἐνευλίξα, 1. aor. ind. of ἐντυλίττω.

ἐνεφάνισθην, 1. aor. ind. pass. of ἐμρανίζω.

ἐνν-ἄτος, ἄτη, ἄτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth*:—ἕως ὥρας ἐννάτης, *until the ninth hour, i. e. until 8 o'clock P.M.*

ἐννέα, num. adj. indecl. *Nine* [akin to Sans. *navan*, Lat. *novem*, "nine"].

ἐννενηκοντα-εννέα, num. adj. indecl. [ἐννενηκοντα, "ninety"; ἐννέα, "nine"] *Ninety-nine*:—supply πρόβατα at xviii. 12, and προβάτοις at xviii. 13 with ἐννενηκονταεννέα.

ἐνοχ-ος, ον, adj. [for ἐνεχ-ος; fr. ἐνέχ-ω, "to have, or hold, within"; hence, in pass., "to be liable, or exposed, to"] 1. With Dat., or εἰς and Acc.: *Liable, exposed, or subject to.*—2. With Gen. (dependent on δίκη or γραφή, to be supplied) *Liable, or exposed, to the punishment of.*

ἐνταλ-μα, μάτος, n. [for ἐντελ-μα; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A command, precept.*

ἐντάφι-ᾶξω, 1. aor. ἡνταφίσσα, v. n. [ἐντάφι-α, "funeral rites or obsequies"] ("To perform ἐντάφια"; hence) 1. *To prepare for burial, viz. with spices, unguents, etc.*—2. *To bury.*

ἐντάφιασ-μός, μου, m. [for ἐνταφιαδ-μός; fr. ἐνταφιαῖζω (= ἐνταφιδδ-σω), "to bury"] *A burial.*

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐντειλάμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat.: *To command, enjoin, etc., of one's own self*;—at xv. 4 without Dat.

ἐντεῦθεν, adv. *From this place, hence.*

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλ-λω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment.*

ἐν-τός, adv. [ἐν, "in"] With

Gen. : *Within, inside of* :—τὸ ἐντός, *the inside of*; see 1. δ, no. 6, b.

ἐντρέπῃσθαι; see ἐντρέπω.

(ἐν-τρέπω, 2. aor. ἐν-τρέπων, v. a. [ἐν, "in"; τρέπω, "to turn"] 1. Act.: "To turn in" a place; hence, "to turn about."—2.) Mid.: ἐν-τρέπομαι, (2. aor. pass. in mid. force, ἐν-ετρέπην), 2. f. pass in mid. force, ἐν-τρέπῃσθαι, ("To turn one's self about"; hence, "to turn towards"; hence, in figurative sense) *To pay heed or regard to; to respect, reverence.*

ἐν-τυλίττω (Attic ἐν-τύλιττω, f. ἐν-τύλιξω), 1. aor. ἐν-ετύλιξα, v. a. [ἐν, "in"; τυλίττω or τυλίττω, "to wrap, or roll, up"] *To wrap, or roll, up in.*

1. ἐξ; see ἐκ.

2. ἕξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἐξ-αίρώ -ω, f. ἐξαιρήσω, 2. nor. ἐξεῖλον, v. a. [ἐξ (= ἐκ), "out"; αἰρέω, "to take"] ("To take out"; hence, with accessory notion of force) *To pluck out.*

ἐξ-ἀντέλλω, 1. aor. ἐξ-ἀνέτειλα, v. n. [ἐξ, "forth"; ἀνατέλλω, (neut.) "to rise"] ("To rise forth"; hence) *Of seeds: To spring forth or up from the ground.*

ἐξ-ἀνέτειλα, 1. nor. ind. of ἐξ-ἀντέλλω.

ἐξεβόμην, 2. aor. ind. mid. of ἐκδίδωμι.

ἐξέδυσα, 1. aor. ind. of ἐκδύω.

ἔξελε, 2. aor. imperat. of ἐξαιρέω.

ἐξελεύσομαι, fut. ind. of ἐξέρχομαι.

ἐξέλθω, 2. aor. subj. of ἐξέρχομαι.

ἐξελθόν, οὔσα, ὄν, P. 2. aor. of ἐξέρχομαι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἐξ-εσσι, (f. ἐξ-έσται), v. impers. [ἐξ, denoting "completeness"; εἰσι (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*

(ἐξ-ετάζω, f. ἐξ-ετάσω, rarely ἐξ-ετώ, p. ἐξ-ἤτάκα), 1. aor. ἐξ-ἤτάσα, v. a. [ἐξ, in "intensive" force; ἐτάζω, "to test, examine"] ("To test, or examine, thoroughly"; hence) *To question closely.*

ἐξετάσῃτε, 2. pers. plur. 1. aor. imperat. of ἐξετάζω.

ἐξέτεινα, 1. aor. ind. of ἐκτείνω.

ἐξηγάγον, 2. aor. ind. of ἐξάγω.

ἐξ-ἡ-κοντα, num. adj. indecl. [ἐξ, "six"; (η) connecting vowel; κοντα; see τριάκοντα]

("Provided with six tens"; i. e.) *Sixty*.

ἐξηράνθην, 1. aor. ind. pass. of *ξηραίνω*.

ἐξιστάμην, imperf. ind. mid. of *ἐξίστημι*.

ἐξ-ίστημι, (f. ἐκστήσω), p. ἐξίστηκα, 1. aor. ἐξίστησα, 2. aor. ἐξέστην, v. a. and n. [ἐξ, "out of"; ἵστημι, "to make to stand"; and, in certain tenses, "to stand"] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To make to stand out of" a place; hence) *To amaze, astonish*.—b. Nout.: In perf., pluperf., and 2. aor.: ("To stand out" of one's self; hence) *To be amazed or astonished*.—2. Mid.: ἐξιστάμαι (= no. 1, b), *To be amazed or astonished*.

ἐξ-ομολογέομαι -ομολογῶμαι, f. ἐξομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ομολογέομαι (mid. of ομολογῶ), in force of "to confess"] *To confess, own, or acknowledge fully or thoroughly*;—at iii. 6 fold. by Acc. of thing;—at xi. 25 fold. by Dat. of person and ὅτι with dependent clause.

ἐξόν, neut. part. of impers. ἔξειστι:—οὐκ ἐξόν ἦν, *it was not lawful*; see εἰμί, no. 9.

ἐξ-ορκίζω, v. a. [ἐξ (= ἐκ), in "strengthening" force; ὀρκίζω, "to tender an oath to, or to adjure" a person] With

κατά and Gen.: *To adjure one by*.

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξειστι, "it is permitted"] ("The being permitted" to do something; hence) *Power, authority*.

1. ἔξω, fut. ind. of ἔχω.

2. ἔξ-ω, adv. [ἐξ, "out"]

1. *Outside, on the outside*.—

2. With Gen.: a. *Outside of, out of*.—b. *Out of, away from*.

ἔξω-θεν, adv. [ἔξω, "outside"; suffix θ-(ν), denoting "from"] (1. "From without."—2.) = ἔξω: a. *On the outside, without*.—b. With Gen.: *Outside of, outside of*;—τῷ ἔξω-θεν, *the outside of*, xiii. 25; see 1. δ, no 6, b.

ἐ-ορτ-ή, ἡς, f. *A feast* [prob. akin to Sans. *vrāt-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἐ is a prefix].

ἐπάθον, 2. aor. ind. of πάσχω.

ἐπ-αίρω, (f. ἐπαρώ), 1. aor. ἐπήρα, v. a. [ἐπ-ί, "up" to a place; αἶρω, "to lift"] *To lift or raise up*.

ἐπ-άν, conj. [ἐπ-εί, "when"; ἄν, indefinite particle] *When-ever*.

ἐπ-ἀνάγω, (f. ἐπάναξω), 2.

aor. ἐπάρηγάγον, v. n. [ἐπ-ι, in "strengthening" force; ἀράγω, in force of "to bring back again"] ("To bring one's self back again"; hence) *To go, or come, back again; to return.*

ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.

(ἐπ-ἀνίσταμαι), f. ἐπανάστησομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against;—at x. 21 strengthened by follg. ἐπί.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.*

ἐπ-ἄνω, adv. [ἐπ-ι, in "strengthening" force; ἄνω, "above"] 1. *Above, over.*—2. *On, upon.*

ἐπᾶρας, ἄσα, av, P. 1. aor. of ἐπαίρω.

ἐπ-αύριον, adv. [ἐπ-ι, "upon"; αὔριον, "to-morrow"] *Upon to-morrow, on the morrow;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance ἡμέρα must be supplied.*

ἐπαχύνθη, 1. aor. ind. pass. of παχύνω.

ἐπέγνω, 2. aor. ind. of ἐπιγινώσκω.

ἐπέθηκα, 1. aor. ind. of πῖτιθέμι.

ἐπεί, conj. *Since, seeing that, inasmuch as.*

ἐπει-δή, adv. [ἐπεί, "since"; δή, used in "strengthening" force] *Since, seeing that, inasmuch as.*

ἐπιλάβομην, 2. aor. ind. of ἐπιλαμβάνομαι.

ἐπιλάβομην, 2. aor. ind. of ἐπιλανθάνομαι.

ἐπ-ερωτάω -ερωτώ, f. ἐπ-ερωτήσω, 1. aor. ἐπηρώτησα, v. a. [ἐπ-ι, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person.*

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπηρεάζω, v. a. *To revile, speak evil of, abuse.*

ἐπί (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of time: *In the time, or days, of.*—c. *Before, in the presence of, a person.*—2. With Dat.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of a cause, occasion, etc.: (a) *At.*—(b) *About, concerning.*—c. Of persons, things, etc.: *On, upon, in.*—d. Of a name, authority, etc.: *In, by.*—3. With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*—b. Of measurement, etc.: *Up to, as far as:—ἐφ' ὅσον, (up to how much; i. e.) so far as, inas-*

*much as*, xxv. 40, 45.—*c.* Of time: *For, during*:—ἐφ' ὅσον, *for as long a time as, as long as, while, whilst*, ix. 15.—*d.* In hostile sense: *Against*.—*e.* Of persons: *As to, as regards or respects, towards, on or upon*.—*f.* To denote purpose, etc.: *For*:—ἐφ' ὃ, *for what purpose, wherefore*, xxvi. 50.

ἐπι-βαίνω, (*f.* ἐπιβήσομαι), *p.* ἐπιβίβηκα, 2. aor. ἐπίβην, *v. n.* [ἐπί, "upon"; βαίνω, "to go"] ("To go upon"; hence) With *eis* and *Acc.*: 1. *To mount upon, get upon*.—2. In *perf.*: *To have mounted upon; to sit upon*.

ἐπι-βάλλω, *f.* ἐπι-βάλω, 2. aor. ἐπ-έβαλον, *v. a.* [ἐπί, "upon"; βάλλω, "to throw"] ("To throw upon"; hence) With *Acc.* and ἐπί with *Acc.*: *To lay, or put, upon*.

ἐπιβεβηκώς, *via, ós*, *P. perf.* of ἐπιβαίνω.

ἐπιβλη-μα, *μάτος*, *n.* [ἐπι-βάλλω, "to lay upon"; through ἐπί and βλη, a root of simple βάλλω] ("That which is laid upon" something; hence) *A patch*.

(ἐπι-γαμβρεύω), *f.* ἐπιγαμβρεύσω, *v. a.* [ἐπί, "to or towards"; γαμβρεύω, "to act the part of a γαμβρός" (in the force of) "a kinsman"] ("To act the part of a kinsman towards" a woman; hence) *To marry*.—For the explana-

tion of xxii. 24 see *Dent.* xxv. 5 *sqq.*

ἐπι-γινώσκω, *f.* ἐπιγνώσσομαι, (*p.* ἐπύγνωκα), 2. aor. ἐπ-έγνων, *v. a.* [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognise*.

ἐπιγνούς, οὔσα, *όν*, *P. 2. aor.* of ἐπιγινώσκω.

ἐπιγνώσομαι, *fut. ind.* of ἐπιγινώσκω.

ἐπιγράφ-ῃ, *ῆς*, *f.* [ἐπιγράφω, "to write upon, inscribe"] ("That which is inscribed"; hence) *An inscription*.

ἐπι-δείκνυμι (ἐπι-δεικνύω), (*f.* ἐπιδείξω), 1. aor. ἐπ-έδειξα, *v. a.* [ἐπί, in "strengthening" force; δείκνυμι, "to show"] *To show*.

ἐπιδείξαι, 1. aor. *inf.* of ἐπιδείκνυμι.

ἐπιδείξάτε, 2. *pers. plur. 1. aor. imperat.* of ἐπιδείκνυμι.

ἐπι-δίδωμι, *f.* ἐπιδώσω, 1. aor. ἐπέδωκα, *v. a.* [ἐπί, "to"; δίδωμι, "to give"] With *Acc.* of thing and *Dat.* of person: *To give something to some one*.

ἐπιδώσω, *fut. ind.* of ἐπιδίδωμι.

ἐπιθεῖς, εἶσα, *έν*, *P. 2. nor.* of ἐπιτίθημι.

ἐπι-θῦμ-έω -ῶ, *f.* ἐπιθῦμήσω, 1. aor. ἐπεθῦμησα, *v. n.* [ἐπί, "upon"; θυμ-ός, "mind"] ("To set the mind upon" a

thing; hence) 1. In good sense: With Inf.: *To desire to do, etc.*; xiii. 17.—2. In a bad sense: With Gen. of person: *To have a desire for, to lust after*; v. 28.

ἐπιθῶ, 2. aor. subj. of ἐπιτίθημι.

ἐπι-κάθιζω, 1. aor. ἐπ-εκθίσα, v. n. [ἐπί, "upon"; κάθιζω, (neut.) "to sit down"] *To sit down upon.*

(ἐπι-κἄλῳ -κἄλῳ, f. ἐπ-κἄλῳ), 1. aor. ἐπ-εκἄλεσα, v. a. [ἐπί; κἄλῳ, "to call"]

1. [ἐπί, in "strengthening" force] With second Acc.: *To call* an object that which is denoted by the second Acc.; x. 25.—2. [ἐπί, "in addition"] a. Act.: *To call in addition.*

—b. Pass.: ἐπι-κἄλῳμαι -κἄλῳμαι, p. ἐπ-κέκλημαι, 1. aor. ἐπ-εκλήθην, *To be called by a surname, to be surnamed.* ἐπικληθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ἐπικἄλέω.

ἐπι-λαμβάνομαι, (f. ἐπ-λήψομαι, p. pass. in mid. force, ἐπ-ελημμαι), 2. aor. ἐπ-ελάβ-όμην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's own act] With Gen.: *To take, or lay, hold of.*

ἐπιλανθάν-ομαι, (f. ἐπ-λήσομαι, p. act. in mid. force, ἐπ-λέληθα), 2. aor. ἐπ-ελάθ-

όμην, v. mid. [ἐπιλανθάν-ω, "to cause to forget"] ("To cause one's self to forget"; hence) *To forget.*

ἐπίον, 2. aor. ind. of πίνω.

ἐπίορκ-έω -ῶ, f. ἐπίορκ-ήσω, p. ἐπίορκ-ηκα, 1. aor. ἐπίορκ-ησα, v. n. [ἐπίορκ-ος, "swearing falsely, forsworn"] ("To be ἐπίορκος"; hence) *To swear falsely, to forswear one's self.*

ἐπιού-σιος, σία, σιον, adj. [for ἐπιόντ-σιος (cf. ἐξου-σία for ἐξοντ-σία); fr. ἐπίων, ἐπιδόντ-ος, part. pres. of ἐπειμι, "to go, or come, to"] ("Pertaining to going, or coming, to" one; hence) With reference to the day: *Pertaining to the going or passing day; for the day, sufficient for the day.*

ἐπι-ση-μος, μον, adj. [ἐπί, "upon"; ση, base of σήμα, "a mark or sign"] ("Having, or with, a σήμα upon" it; hence) *Remarkable, notable.*

ἐπι-σκέπτομαι, (f. ἐπ-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπί, "upon"; σκέπτ-ομαι, "to look"] ("To look upon"; hence) *To come, or go, to see; to visit* a sick person.—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπισκέπτομαι.

ἐπι-σκήζω, (f. ἐπ-σκηῶσω),

1. aor. ἐπ-εσκήσα, v. n. [ἐπί, in "strengthening" force; σκιάζω, "to shade, overshadow"] *To overshadow.*

ἐπιστραφέις, εἶσα, ἐν, P. 2. aor. pass. (in mid. force) of ἐπιστρέφω.

ἐπιστρέφῃς, 2. aor. imperat. pass. (in mid. force) of ἐπιστρέφω.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: ("To turn one's self about"; hence) a. *To return, go or come back.*—b. *To turn to God, to be converted.*—3. Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπ-εστρέφην: a. *To turn one's self, etc., round; to turn round.*—b. *To turn back, return;* x. 13.

ἐπιστρέψατο, 3. pers. sing. 1. aor. ind. of ἐπιστρέφω.

ἐπισυνάγειν, 2. aor. inf. of ἐπισυνάγω.

ἐπι-συνάγω, f. ἐπι-συνάξω, 1. aor. ἐπι-συνήξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*

ἐπι-τίθεισι, (Ion., for ἐπι-τίθειμι, 3. pers. plur. pres. ind. of ἐπιτίθημι.

ἐπι-τίθημι, f. ἐπι-θήσω, (p. ἐπι-τίθεικα), 1. aor. ἐπ-έθηκα,

2. aor. ἐπ-έθην, v. a. [ἐπί, "upon," also, "over"; τίθημι, "to put"] 1. *To put, or place, upon; to lay upon;*—fold. sta. by Dat., sta. by ἐπί and Acc.—2. *To put, or place, over; to set upon;*—at xxvii. 37 strengthened by ἐπᾶνω.

ἐπι-τίμ-άω -ῶ, (f. ἐπι-τιμήσω), 1. aor. ἐπ-ετίμησα, v. a. [ἐπί, "upon"; τίμη, "value"] ("To lay the value (i. e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To strictly enjoin or command.*—2. *To censure, rebuke, reprove, etc.*

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Dat. of person and Inf.: *To permit, suffer, allow one to do, etc.*

ἐπιτρέπον, 1. aor. imperat. of ἐπιτρέπω.

ἐπίτροπος, ου, m. [for ἐπίτροπος; fr. ἐπιτρέπω, "to turn over to"; hence, "to entrust"] ("One entrusted" with the care or charge of a thing, etc.; hence) *A steward.*

ἐπι-φώ-σκω, v. n. [for ἐπι-φάω-σκω; fr. ἐπί, "towards"; φῶς, φωτ-ός, "light"] *To grow towards light, to be near dawn.*

ἐπιφάσκων, ουσα, ον, P.



pres. of *ἐπιφάσκω*;—at xxviii. I supply *ἄρα* with *ἐπιφωσκοῦσιν* (Dat. of time "when"), *at the hour near dawn*.

*ἐπλήσθην*, 1. aor. ind. pass. of *πimplēmi*.

*ἐκ-σπᾶντος, σπᾶνιον*, adj. [*ἐκ-ί*, in "strengthening" force; *σπᾶνιος*, "heavenly"] *Heavenly, in heaven*.

*ἑπτά*, num. adj. indecl. *Seven* [akin to Sans. *saptan*; cf. Lat. *septem*].

*ἑπτὰ-κις*, adv. [*ἑπτά*, "seven"] With Gen. of time: *Seven times in or during*.

*ἐργ-άζομαι*, (f. *ἐργάζομαι*, p. *ἐργασμαι*), 1. aor. *ἐργάσ-αμην*, v. mid. [*ἐργ-ον*, "work"] 1. Neut.: a. *To work, labour*, etc.; xxi. 28.—b. *To work at a trade or business; to trade, traffic*; xxv. 16.—2. Act.: a. *To work, do, perform*; vii. 23.—b. With cognate Acc.: *To work, i. e. accomplish, do, effect*, etc.; xxvi. 10.

*ἐργ-ᾶτης, ἄρου*, m. [*ἐργ*, root of *ἐργ-ω* (obsol.), "to work"] *A workman, labourer*.

*ἐργ-ον, ον*, n. [root *ἐργ*; see *ἐργᾶτης*] 1. *Work*.—2. *A deed, act, action*.

*ἐρεῖ*, 3. pers. sing. of *ἐρῶ*.

*ἐρεῖς, ἐρεῖτε*, 2. pers. sing. and plur. of *ἐρῶ*.

*ἐρεύγομαι*, f. *ἐρεύξομαι*, v. mid. ("To belch forth"; hence) Of words, etc., as

Object: *To pour forth, utter aloud, proclaim*.—N.B. In Latin, Cicero uses the kindred word *eructo* in the same force at Cat. 2, 5, 10; while in the Vulgate it is also found at Pa. xlv. 2, and Pa. cxviii. 171.

*ἐρημ-ία, ἰας*, f. [*ἐρημ-ος*, "lonely, desert"] ("The state of the *ἐρημος*"; hence, "loneliness, solitude"; hence) *A desert place, a desert, wilderness*.

*ἐρημος, ον*, adj. Of places: *Lonely, solitary, desolate, desert*.—As Subst.: *ἐρημος, ον*, f. *A wilderness, desert*, etc. [prob. to be divided *ἐ-ρημ-ος*, and to be referred to Sans. root *BAH*, "to leave"; past part. "abandoned"; so that *ἐ* will be a prefix, and *μος* a suffix].

(*ἐρημ-όω -ῶ*, f. *ἐρημώσω*, p. *ἠρήμωκα*), v. a. [*ἐρημ-ος*, "lonely"] ("To make *ἐρημος*"; hence) *To lay waste or desolate; to bring to desolation*.—Pass.: *ἐρημ-όμαι -οῦμαι*, p. *ἠρήμωμαι*, 1. aor. *ἠρημάσθην*. *ἐρήμω-σιν, σιν*, f. [for *ἐρήμω-σις*; fr. *ἐρημόω*, "to lay waste"] *A laying waste or desolating; desolation*; see *βδέλυγμα*.

*ἐρίξω*, f. *ἐρίσω* and *ἐρίξω*, p. *ἠρίκα*, v. n. [for *ἐρίδ-ω*; fr. *ἐρις, ἐρίδ-ος*, "strife"] ("To employ *ἐρις*"; hence) *To strive, wrangle, quarrel*, etc.

ἐρίφ-ιον, ἱου, n. (dim. only in form) [ἐρίφ-ος, "a kid"] ("A kid"; hence) *A goat.*

ἐρίφος, ου, m. ("A kid"; hence) *A goat.*

ἐρριμμένος, η, ου, P. perf. pass. of ῥίπτω.

έρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.:

1. *To come, to go.*—2. Pres. of an all but immediate future: *Will or shall come; am, etc., coming.*—3. With Inf. (where the part. fut. is used in classic authors) *to mark a purpose, intention, etc.: To come for the purpose of, or in order to.*

—4. Of things as Subject: *To come = to be brought.*—5. Of time: *To come, arrive, etc.* [akin to Sans. *arohāḥa* (fr. root *RICHH* or *RI*, "to go") = *έρχομαι*; while the 2. aor., perf., pluperf., and fut. are formed fr. a root *ελυθ*].

ἐρῶ, fut. of pres. εἶπω, which occurs perhaps only once: *I, etc., will tell or say.*

ἐρωτάω -ῶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.:

1. *To ask, inquire of.*—2. With Acc. of person and Acc. of thing: *To ask a person something; xxi. 24.*

ἐσίστην, 1. aor. ind. pass. of σείω.

ἐσθίω, (f. ἔδομαι, p. ἐδήδοκα), v. a. and n.:

1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἐσφυλμένος, η, ου, P. perf. pass. of σκύλλω.

ἐσμέν, 1. pers. plur. pres. ind. of εἰμί.

\*Εσρώμ, m. indecl. *Ἐσρώμ*; son of Phares, and one of the ancestors of Christ; i. 3.

ἔσται, for ἔσεται, 3. pers. sing. fut. ind. of εἰμί.

ἔστέ, 2. pers. plur. pres. ind. of εἰμί.

ἔστηκα, perf. ind., and ἐσθη-  
κα, pluperf. ind. of ἵστημι,  
used as pres. and imperf.

ἔστην, 2. aor. ind. of ἵστημι.

ἔστησα, 1. aor. ind. of ἵστημι.

ἔστρωσα, 1. aor. ind. of στρώννυμι.

ἔτω, 3. pers. sing. pres. imperat. of εἰμί.

ἐσθός, ὦσα, ὅς and ὅς (= ἐσθητός, νῖα, ὅς), P. perf. of ἵστημι.

ἐσχάτος, η, ου, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"]

("Outermost"; hence) Of time, order, rank, etc.: *Last.*—As Subst.: a. *ἐσχάτοι, ὧν, m. plur. Last persons, last.*—With art.: *The last.*—b. *ἐσχάτα, ὧν, n. plur. Last circumstances, last state; xii. 45.*

ἐσχίστην, 1. aor. ind. pass. of σχίζω.

ἐσχον, 2. aor. ind. of ἔχω.

ἔσω, adv. [for εἰσω (ἐς, εἰς, "into")] *Within, inside.*

**ἔσω-θεν**, adv. [*ἔσω*, "within"; suffix *θεν* = "from"]  
1. *From within*.—2. = *ἔσω*:  
*Within*.

**ἐσώθην**, 1. aor. ind. pass. of *σώζω*.

**ἔσωσα**, 1. aor. ind. of *σώζω*.

**ἑταῖρος**, *ov*, m.: 1. *A comrade, companion*.—2. As a mode of address: Voc.: *ἑταῖρε, Comrade! my good friend!*

**ἐταράχθην**, 1. aor. ind. pass. of *ταράσσω*.

**ἕτερος**, *a, ov*, adj.: 1. *Other of tw; the other*.—2. *Another* (= Lat. *alius*).—As Subst.: a. *ἕτερος, ov*, m. *Another person, another*;—Plur.: *Others*.—b. *ἕτερα, ov*, n. plur. *Other things*.

**ἔτι**, adv.: 1. *Of time: a. Still, yet*.—b. *Any longer, any more*.—c. *Even now*.—2. *Further, moreover* [akin to Sans. *ati*, "beyond"].

**ἔτοιμ-ᾶίω**, f. *ἔτοιμάσω*, p. *ἠτοίμακα*, 1. aor. *ἠτοίμασα*, v. a. [*ἔτοιμ-ος*, "ready"] *To make or get ready, to prepare*.—Pass.: *ἔτοιμ-ᾶίμαι*, p. *ἠτοίμασμαι*, 1. aor. *ἠτοίμασθην*, 1. fut. *ἔτοιμασθήσομαι*;—at xx. 23 supply *αὐτό* (= *τὸ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντίων μου*) as the Subject of *ἠτοίμασται*.

**ἔτοιμος**, *η, ov*, adj. *Ready, prepared*.

**ἔτος**, *eos ous*, n. *A year*;—at ix. 20 *δώδεκα ἔτη* is Acc. of

"Duration of Time" [akin to Sans. *vatsas*, "a year"].

**εὖ**, adv. *Well* [like *εὖς*, "good," akin to Sans. *su*, which signifies both "good" and "well"].

**εὐαγγελ-ίζομαι**, 1. aor. *εὐ-ηγγελισάμην*, v. mid. [*εὐαγγελ-ος*, "bringing good tidings"] ("To be *εὐαγγελος*"; hence) 1. Mid.: With Acc. of person alone: *To convey tidings, or preach the Gospel, to*.—2. Pass.: *εὐαγγελ-ίζομαι*, p. *εὐηγγέλισμαι*, 1. aor. *εὐηγγέλισθην*: Of persons as Subject: *To have good tidings, or the Gospel, conveyed, or preached, to one, etc.*; xi. 5.—N.B. In St. Matthew's Gospel only in pass., and at the one place pointed out above.

**εὐαγγέλι-ον**, *ιον*, n. [id.] ("A thing pertaining to *εὐαγγελος*"; hence) *Good tidings, glad message*; i. c. *the Gospel*.

**εὐ-δια**, *as*, f. [*εὐδῖος* (of the weather), "fair"] *Fair weather*.

**εὐ-δοκέω -δοκῶ**, (1. f. *εὐ-δοκήσω*), 1. aor. *εὐ-δόκησα* and *ἡν-δόκησα*, v. n. [*εὖ*, "well"; *δοκέω*, "to think"] ("To think well"; hence) With *ἐν* and Dat. of person, or *ἐς* with Acc. of person: *To be well pleased at or with one*.

**εὐδοκ-ία**, *ίας*, f. [*εὐδοκ-έω*, "to be well pleasing"] ("A

being well pleasing"; hence, concrete) *That which is well pleasing, a satisfaction.*

**εὐθεί-ως**, adv. [**εὐθύς**, **εὐθεί-ος**, "straight"] ("After the manner of the **εὐθύς**"; hence) Of time: *Straightway, forthwith, immediately.*

1. **εὐθύς**, εἰς, ὅ, adj. *Straight*; iii. 3.

2. **εὐθύς**, adv. [1. **εὐθύς**]; Of time = **εὐθείως**; iii. 16; xiii. 20, 21.

**εὐκαιρ-ία**, ἴα, f. [**εὐκαιρ-ος**, "seasonable"] ("The state, or condition, of the **εὐκαιρος**"; hence) *A seasonable, or fitting, time; an opportunity.*

**εὐ-κοπ-ος**, ον, adj. [**εὐ**, "easily"; **κοπ**, root of **κόπτω**, "to cut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*

**Comp.**: **εὐκοπ-ότερος**.

**εὐκοπώτερος**, α, ον; see **εὐκοπος**.

**εὐ-λογ-έω** -ῶ, imperf. (**εὐ**, and) **ἡβ-λόγ-εον** ουν, f. **εὐ-λογ-ῆσω**, 1. aor. **εὐ-λόγ-ησα** (and **ἡβ-λόγ-ησα**), v. n. and a. [**εὐ**-s, "good"; **λόγ-ος**, "a word"] 1. Neut.: ("To use good words" hence) *To offer praise, to give thanks.*—2.: a. Act.: ("To use good words of"; hence) *To bless.*—b. Pass.: **εὐ-λογ-έομαι** -οῦμαι, p. **εὐ-λόγ-ημαι**, (1. aor. **εὐ-λογ-ήθην**, 1. f. **εὐ-λογ-ηθήσομαι**).

**εὐλογημένος**, η, ον, P. perf. pass. of **εὐλογέω**.

**εὖνο-έω** -ῶ, v. n. [**εὖνο-ος**, "well-minded, friendly"] ("To be **εὖνοος**"; hence) With Dat. of person: *To be of a friendly mind or bearing to or towards one; to be reconciled to an enemy*:—for **ἴσθι** **εὖνοῶν**, see **εἰμί**, no. 9.

(**εὖνουχ-ίζω**, f. **εὖνουχ-ίσω**), 1. aor. **εὖνουχ-ίσα**, v. a. [**εὖνουχ-ος**, "eunuch"] 1. *To make a eunuch of a person*;—at xix. 12 in figurative force.—2. Pass.: 1. aor. **εὖνουχίσθην**, *To be made a eunuch.*

**εὖνουχ-ος**, ου, m. [contr. fr. **εὖν-ό-εχ-ος**; fr. **εὖν-ή**, "a bed"; (ο) connecting vowel; **έχ-ω**, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

**εὖνοῶν**, contr. masc. nom. part. pres. of **εὖνοέω**.

**εὐρέθην**, 1. aor. ind. pass. of **εὐρίσκω**.

**εὐρήσω**, 1. fut. ind. of **εὐρίσκω**.

**εὐρ-ίσκω**, f. **εὐρήσω**, p. **εὐρηκα**, 1. aor. **εὐρησα**, 2. aor. **εὐρον**, v. a. irreg. [root **εὐρ**] 1. *To find*.—2. *To find out, discover*.—Pass.: **εὐρ-ίσκομαι**, (p. **εὐρημαι**), 1. aor. **εὐρέθην**, 1. fut. **εὐρεθίσομαι**.

**εὐρον**, 2. aor. ind. of **εὐρίσκω**.

**εὐρ-ύ-χωρ-ος**, ον, adj. [**εὐρ**-

ύς, "wide"; (v) connecting vowel; χῶρ-ος, "a place" ("Having, or with, a wide place"; hence) Of a road: *Spacious, roomy, broad, etc.*

εὖρω, 2. aor. subj. of εὐρίσκω.

εὐρών, οὔσα, όν, P. 2. aor. of εὐρίσκω.

εὐχαρίστ-έω -έω, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐ-ώνυμ-ος, ον, adj. [lengthened fr. εὐ-όνυμ-ος; fr. εἰδ, "good"; δυνυμ-α, Æolic form of δνομ-α, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for ἀριστερός, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right":—ἐξ εὐωνύμων, *on the left hand*; see *ἐκ*.

ἐφάγων, 2. aor. without present: *To eat* [akin to Sans. root BHAKSH, "to eat"].

ἐφάνην, 2. aor. ind. pass. of φαίνομαι.

ἐφην, 2. aor. ind. of φημί.

ἐφύγον, 2. aor. ind. of φεύγω.

ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] *Hating*.—As Subst.: ἐχθρός, οἱ, m. ("One who hates"; hence) *An enemy, adversary.*

ἐχιδνα, ης, f. *A serpent, viper, adder.*

ἔχω, imperf. εἶχον, f. ἔξω and στήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a.: (a) *To have, possess*.—(b) With second Acc.: (a) Of Subst.: *To have, etc.*, an object *as* or *for* that which is denoted by the second Acc.—(β) Of an Adj. or Part.: *To have, etc.*, an object in the state or condition denoted by the second Acc.—(c) *To have, or possess, as a wife*; xxii. 28.—(d) With Inf.: *To have power, be able, to do, etc.*; xviii. 25.—b.: (a) *To hold*;—at i. 18, *etc.*, without nearer Object:—*ἐν γαστρὶ ἔχειν*; see γαστήρ.—(b) *To hold, regard, consider, etc.*—2. Neut.: a. *To have*; i. e. *to possess properly, etc.*—b. ("To have one's self"; i. e.) *To be* in a certain state:—κακῶς ἔχειν, *(to be in a bad state, i. e.) to be ill or sick*, iv. 24, *etc.* [akin to Sans. root SAH, "to sustain, support"].

ἕως, adv.: 1. Of time: *Until, till*:—ἕως ἄν with Subj., see *ἄν*, no. 2;—ἕως πότε, *until what time, i. e. how long*;—(with Gen.) ἕως Ἰωάννου, *until John*, xi. 13; ἕως τῆς ἡμέρας, *until the day*, xxvii. 64.—2. Of place: *As far as, up to; down to*:—With Gen.: ἕως τοῦ οὐρανοῦ, *up to heaven*, xi. 23; ἕως ᾗδου, *down to hell*, xi. 23.—3. Of a state, condition, *etc.*: With Gen.:

*As far as, to the very borders of, etc.* — 4. Of extent or amount: With Gen.: *As far as, to the extent of, etc.*

\*Ζαβουλών, m. indecl. ("Habitation") *Zebulun*; (the tenth son of the patriarch Jacob; hence, his descendants) *the tribe of Zebulun*.

\*Ζαρά, m. indecl. ("Offspring" or "Dawn") *Zarah*; the son of Judah, and one of the ancestors of Joseph the husband of the Virgin Mary; i. 3.

\*Ζαχαρίας, ov, m. ("Jehovah is mindful") *Zacharias*; the son of Barachias; xxiii. 35.—Much dispute has arisen about the person intended by our Lord in the above-cited place; but the opinion now more generally received is that he was the son of Jehoiada as mentioned at 2 Chron. xxiv. 20, 21, and was stoned to death "in the court of the house of the Lord" for his faithfulness in delivering the Lord's message to the idolatrous people of Judah and Jerusalem.

ζάω, ζῶ, f. ζήσω and ζήσομαι, (p. ζήκα), v. n. *To be alive, to live*.

\*Ζεβεδαῖος, ov, m. (prps. "Gift of Jehovah") *Zebadee*; the husband of Salômē, and the father of James and John.

(ζημι-ῶ -ῶ, f. ζημιώσω, p. ζημιώσκα, v. n. [ζημι-α, "a fine"]) "To fine, amerce, mulct."—Pass.: (ζημι-όομαι -οῦμαι, p. ζημιώμαι), 1. aor. ζημιώθην, 1. f. ζημιωθήσομαι, ("To be fined," etc.; hence) *To be punished*; i. e. eternally;—at xvi. 26 folld. by Acc. of "Respect."

ζημιώθῃ, 3. pers. sing. 1. nor. subj. pass. of ζημιώω.

ζήσομαι, fut. ind. of ζάω.

ζητέω -ῶ, f. ζητήσω, (p. ζήτηκα), 1. aor. ζήτησα, v. a.: 1. *To seek, look for*.—2. *To ask for, demand, require*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. Without Object: *To seek, make search, etc.*

ζίζαντον, ov, n. *Zizan*, a weed that grows in wheat; prob. our *darnel*.

\*Ζοροβᾶβελ, m. indecl. ("Babel-born, i. e. Born in Babylon") *Zorobabel*; son of Salathiel, the head of the tribe of Judah at the return from the Babylonish captivity, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

ζυγ-ός, οὔ, m. [ζεύγνυμι, "to join"; through root ζυγ] ("The joining thing"; hence, "a yoke" for draught cattle; hence, in a figurative force) *Yoke*.

ζύμη, ης, f. : 1. *Leaven*.—2. *Corruption* in teaching, etc. [usually assigned to ξέω, (act.) "to make to boil," inasmuch as leaven causes fermentation].

ζυμ-όω -ω, (f. ζυμώσω, p. ἐζύμωκα), v. a. [ζύμη, "leaven"] *To leaven*.—Pass. : (ζυμ-όμαι -οῦμαι, p. ἐζύμωμαι), 1. aor. ἐζυμάσθην (1. fut. ζυμώθησομαι).

ζω-ή, ης, f. [ζάω, ζῶ, "to live"] ("That which lives"; hence) 1. *Life*.—2. With or without αἰώνιος : *Life eternal*.

ζών, ζῶσα, ζών, contr. part. pres. of ζάω.—As Subst. : ζῶντες, ὧν, m. plur. *Living persons, the living*; xxii. 32.

ζών-η, ης, f. [ζών-υμι, "to gird"] ("That which girds"; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt : *A purse*.

ζώντος, ζώντων, masc. gen. sing. and plur. of ζών.

1. ή, conj. : 1. *Or* :—ή . . . ή, *either . . . or*, vi. 24, etc.; but at vi. 31, *or . . . or*.—2. : a. After words denoting comparison : (a) *Than*.—(b) For μᾶλλον ή, *More than, in a greater degree than, rather than*; xviii. 8, 9.—b. Of time : *That* :—πρίν ή, *before that*.

2. ή, fem. nom. sing. of dem. art. δ.

3. ή, fem. nom. sing. of rel. pron. δς,

4. ή, fem. dat. sing. of rel. pron. δς.

5. ή, 3. pers. sing. pres. subj. of εἰμί.

ήγαγον, 2. aor. ind. of ἄγω.

ήγε-μάν, μόνος, m. [ήγέ-ομαι, "to lead"; hence, "to rule"] ("One who rules"; hence) 1. *A ruler, prince, etc.*—2. The Roman *governor, or procurator*, of Judæa; xxvii. throughout.

ήγ-όμαι -οῦμαι, (f. ήγή-σομαι), p. ήγημαι, 1. aor. ήγη-σάμην, v. mid. [root ήγ, akin to ἄγ-ω, "to lead"] ("To lead"; hence) *To rule, command, etc.*

ήγέρθην, 1. aor. ind. pass. of ἐγείρω.

ηγούμενος, η, ον, P. pres. of ήγέομαι.—As Subst. : ηγούμενος, ου, m. *A ruler*.

ήδη, adv. : 1. *Now, already*.—2. *Presently, forthwith* [akin to Sans. *adya*, "to-day, now"].

ήδυνάμην, imperf. ind. of δύνάμαι.

ήδυνήθην, 1. aor. ind. of δύνάμαι.

(ήδ-ύ-οσμ-ος, ον, adj. [ήδ-ύς, "sweet, fragrant"; (υ) connecting vowel; δσμ-ή, "a scent"] "Having a sweet, or fragrant, scent, sweet-smelling."—As Subst. : ) ήδύοσμον, ου, n. ("The sweet-smelling thing or herb"; a name given to) *Mint*.

ἡθελον, ἡθελον, 1. aor. and imperf. ind. of ἐθέλω.

ἦκα, f. ἦξω, p. ἦκα, 1. aor. ἦξα, v. n. *To have come, to be present; to come.*

ἦλθον, 2. aor. ind. of ἔρχομαι.

\*ἦλί (= Θεέ μου), *My God*; xxvii. 46.

\*Ἡλίας, ου, m. ("My God is Jehovah") *Elias* or *Ellijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Mal. iv. 5.

ἡλικ-ία, ιας, f. [ἡλιξ, ἡλικ-ος, "one of the same age"] ("The state, or condition, of the ἡλιξ"; hence, "a being of the same age with another"; hence, "age, time of life"; hence) *Stature, growth*, as being a sign of age.

ἡλ-ιος, ιου, m. *The sun* [akin to Sans. *svar*, "the sun"].

ἡμαρτον, 2. aor. ind. of ἡμαρτάνω.

ἡμέρα, as, f.: 1. *Day*:—τῇ ἡμέρᾳ τῇ τρίτῃ, *on the third day*, Dat. of time "when," xvii. 23:—πάσας τὰς ἡμέρας ἡμῶν, *all our days*, Acc. of "Duration of Time," xxviii. 20; cf., also, xii. 40, etc.—2. *A time, season*, etc.

ἠνέχθη, 1. aor. ind. pass. of φέρω.

ἦρα, 1. aor. ind. of αἶρω.

ἦρασα, 1. aor. ind. of ἀρέσκω

ἠριθμημένος, η, ου, P. perf. pass. of ἀριθμέω.

ἠρνησάμην, 1. aor. ind. of ἀρνέομαι.

ἠρξάμην, 1. aor. ind. mid. of ἄρχω.

\*Ἡρώδης, ου, m. *Herod*; 1. Surnamed "The Great," the second son of Antipater, procurator of Judaea. He was appointed King of Judaea by a decree of the Senate, B.C. 40; ii. 1, etc.—2. Surnamed Antipas; the second son of Herod the Great, king of Judaea, by his fourth wife Malthace, a Samaritan woman. He was Tetrarch of Galilee and Persea; xiv. 1, etc.

\*Ἡρώδ-ϊάβολ, ιάβων, m. plur. [Ἡρώδ-ης, "Herod" (Antipas)] ("Those belonging to Herod") *The Herodians*; i. e. the courtiers and partisans of Herod, who upheld the payment of tribute to Rome, inasmuch as Herod held his dominions through the favour of the Romans.

\*Ἡρώδ-ίας, ιάδος, f. [Ἡρώδ-ης, "Herod"] ("She who pertains to Herod") *Herodias*; daughter of Aristobulus, and grand-daughter of Herod the Great.

\*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet,



who lived between 760 and 696 B.C.

ἦσθα, for ἦς, 2. pers. sing. imperf. ind. of εἰμί.

ἡσφάλισάμην, 1. aor. ind. mid. of ἀσφάλιζω.

ἡτοίμασμαι, ἡτοίμασμένος, η, ον, perf. ind. pass. and P. perf. pass. of ἡτοιμάζω.

ἡύλησα, 1. aor. ind. of αὔλω.

ἡύλισθην, 1. aor. pass. (in mid. force) of αὐλίζομαι.

ἡύξηθῃ, 3. pers. sing. 1. aor. subj. pass. of ἀύξάνω.

Θαδδαῖος, ον, m. *Thaddæus*, called also Lebbæus; a name of the Apostle Jude, the brother of James the Less.

θάλασσα, ης, f. *The sea*:—θάλασσα τῆς Γαλιλαίας, *the Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood [prob. akin to Sans. root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

\*Θάμαρ, f. indecl. ("Palm-tree") *Thamar*; the daughter-in-law of Judah the son of Jacob; see Gen. xxxviii.

θάν-άτος, άτου, m. [θαν, root of θνή-σκω, "to die"] *Death*.

θάνατ-όω -ῶ, f. θανάτωση, 1. aor. θανάτωσα, v. a. [θάν-ατος, "death"] *To put to death*.

θάπτω, f. θάψω, 1. aor. ἐθάψα, v. a. *To bury* [root ταφ].

θαρ-έω -ῶ, (f. θαρσήσω), v. n. [θάρσ-ος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσει (sing.), θαρσεῖτε (plur.), *Be of good courage, take good cheer*.

θαυμάζω, (f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. [for θαυμάτ-ω; fr. θαῦμα, θαύματ-ος, "wonder"] *To wonder, marvel, be astonished*.

θαυμά-σιος, σία, σιον, adj. [for θαυμάτ-σιος; fr. θαῦμα, θαύματ-ος, "a wonder"] ("Pertaining to θαῦμα"; hence) *Wonderful, wondrous, marvellous*.—As Subst.: θαυμάσια, ων, n. plur. *Wonderful, etc., works or deeds*.

θαυμασ-τός, τή, τόν, adj. [for θαυματ-τός; fr. θαυμάζω (= θαυμάτ-ω), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

θε-άομαι -ώμαι, f. θεδσομαι, 1. aor. ἐθεασάμην, p. τεθέαμαι, v. mid. [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) 1. *To see, behold*.—2. Pass.: 1. aor. ἰθε-ᾶσθην, *To be seen*.

θέλ-ημα, ήματος, n. [θέλω,

"to will" ("That which wills"; hence) *Will*.

Θῶς, a shortened form of ἐθέλω.

(θεμελι-όω, -ῶ), f. θεμελιώσω, 1. aor. ἐθεμελίωσα, v. a. [θεμελι-ον, "a foundation"] 1. Act.: *To lay the foundation of, to found.*—2. Pass.: *To have the foundation of something laid, to be founded.*—Pass.: θεμελι-όμαι -οῦμαι, (p. τεθεμελιώμαι), pluperf. (without augment) τεθεμελιώμην, 1. aor. ἐθεμελιώθην.

Θεός, οὐ, m. *God* [akin to Sans. *deva*; cf. Lat. *deus*].

θεραπε-ία (quadrisyllable), 1as, f. [θεραπε-ύω (quadrisyll.), "to serve"] ("A serving"; hence) *A body of servants, a household, etc.*

θεράπ-ευν, f. θεράπεύω, (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εῖσθαι, p. τεθεράπευσμαι, 1. aor. ἐθεράπευθην, (f. θεράπευθήσομαι).

θερ-ίζω, f. θερῖω (and θερῖω), 1. aor. ἐθερίσα, v. n. [θέρ-ος, "summer"; hence, "harvest"] *To harvest, gather in the fruits of the earth, reap, etc.*

θερισ-μός, μου, m. [for θεριδ-μός; fr. θερῖω (= θερῖδ-

σω), "to reap"] ("A reaping"; hence) *Reaping-time, harvest.*

θερισ-τής, τοῦ, m. [for θεριδ-τής; fr. θερῖω (= θερῖδ-σω), "to reap"] *A reaper.*

θέρ-ος, εος ους, n. [θέρ-ω, "to warm"; pass. "to be warm or hot"] ("That which is warm or hot"; hence) *Summer-time, summer.*

θεωρ-έω -ῶ, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. and n. [θεωρ-ός, "a beholder"] 1. Act.: ("To be a θεωρός of"; hence) *To see, behold, look at.*—2. Neut.: ("To be a θεωρός": hence) *To behold, look on, be a spectator.*

θεωρήσαι, 1. aor. inf. of θεωρέω.

θεωρούσαι, contr. fem. nom. plur. of θεωρέω.

θηλ-ᾷζω, (f. θηλάσω and θηλάξω), 1. aor. ἐθήλασα, v. n. [θηλ-ή, "a teat"] ("To give the θηλή"; hence) *To give suck, to suckle.*

(θήλυς, εια, v, adj. *Of the female sex, female.*—As Subst.:) θήλυ, εος, n. ("The female sex"; hence) *A female, a woman* [θη, root of θά-ω; akin to Sans. root DHÊ or DHÂ, "to suckle"; and so, "suckling, giving suck"].

θησαυρ-ίζω, (f. θησαυρίσω, p. τεθησαύρικα), 1. aor. ἐθησαύρισα, v. n. [θησαυρ-ός, "treas-

ure"] *To lay up treasure*;— at vi. 19 and 20 folld. by cognate Acc., *θησαυροί*.

*θη-σαυρός*, *σαυροῦ*, m. [*θη* (= *θε*), root of *τί-θη-μι*, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

*θήσω*, fut. ind. of *τίθημι*.

*θλί-βω*, (f. *θλί-ψω*, p. *τέθλι-φα*), v. a. [akin to *τρι-βω*, "to rub"] *To compress, straiten, make narrow, etc.*— Pass. *θλίβομαι*, p. *τέθλιμμαι*, (1. aor. *έθλίφθην*).

*θλίψις*, *ως*, f. [for *θλίβ-σις*; fr. *θλίβ-ω*, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(*θνή-σκω*, f. *θανοῦμαι*), p. *τέθνηκα*, v. n.: 1. In present tense: *To die*.—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root *θαν*, akin to Sans. root *HAN*, "to strike, to kill"].

(*θορυβ-έω*, -*ω*, f. *θορυβ-ήσω*, 1. aor. *έθορύβησα*, v. a. [*θόρυβ-ος*, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*.—2. Mid.: *θορυβ-έομαι*, -*οῦμαι*, (p. *τεθορύβημαι*, 1. fut. *θορυβηθήσομαι*), *To be troubled or disturbed; to make lamentations, etc.*

*ῥος*, *ov*, m. *Clamour, mult, etc.*

*θρην-έω*, -*ω*, f. *θρηνήσω*, v. n. [*θρῆν-ος*, "a dirge"] ("To sing a *θρῆνος*"; hence) *To wail, lament, etc.*

*θρή-νός*, *nov*, m. [lengthened fr. *θρέ-νός*, fr. *θρέ-ομαι*, (of women) "to shriek aloud"] ("A shrieking aloud," as women do at funerals; hence, "a funeral-lament, a dirge"; hence) *Lamentation*, esp. for the death of a person.

*θρίξ*, *τριχός* (mostly plur.), f.: 1. Sing.: *A hair* of the head.—2. Plur.: a. Of persons: *The hairs* of the head, *the hair*; x. 30.—b. *The hair* of a camel; iii. 4 [akin to Sans. root *DRIH*, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

*θροῖσθε*, 2. pers. plur. pres. imp. mid. of *θροέω*.

(*θρο-έω*, -*ω*, 1. aor. *έθρόησα*, v. n. "To call out or aloud."—) Mid.: *θρο-έομαι*, -*οῦμαι*, ("To call out loudly for one's self"; hence) *To be alarmed or terrified; to call out from terror*.

*θρό-νός*, *nov*, m. ("The bearing or supporting thing"; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root *DHRI*, "to bear"].

*θύγ-ατηρ*, *ἀτέρος ἀτρός*, f. *A daughter*;—employed as a term of affection or good will at ix. 22 [akin to Sans. *duhitr-*

ἰ, "a daughter"; fr. root *DUH*, "to milk"; and so, literally, "a milker"].

(*θυμ-όω-ω*, 1. aor. *ἐθύμωσα*, v. a. [*θυμ-ός*, in force of "rage"] *To enrage*.—) Pass.: *θυμ-όμαι-οῦμαι*, p. *τεθύμωμαι*, 1. aor. *ἐθύμώην*, 1. fut. *θυμωθήσομαι*.

*θύρα*, as, f. *A door* [akin to Sans. *dvāra*, "a door, a gate"].

*θύ-σια*, *σίας*, f. [*θύ-ω*, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice, offering*.

*θύσιασ-τήριον*, *τηρίου*, n. [for *θυσιᾶσ-τήριον*; fr. *θυσιᾶω* (= *θυσιᾶδ-σω*), "to sacrifice"] ("The sacrificing thing, or thing for sacrificing"; hence) *An altar* for the offering up of slain victims.

*θύω*, f. *θύσω*, p. *τέθῡκα*, 1. aor. *ἔθῡσα*, v. a.: 1. *To offer, to sacrifice*.—2. *To kill, slay*.—Pass.: *θύομαι*, p. *τέθῡμαι*, (1. aor. *ἐτύθην*, 1. fut. *τύθήσομαι*).

*θῷ*, 1. pers. sing. 2. aor. subj. of *τίθημι*.

\**Θωμάς*, *ᾱ*, m. ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. *δίδυμος*, ("double"; as subst.) "a twin"].

\**Ἰακώβ*, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*: 1. Son of Isaac, and brother of Esau, and an ancestor of Christ; i. 2.—2. Son of Matthew, and the father of Joseph the husband of the Virgin Mary; i. 15.

\**Ἰάκωβος*, *ου* (a lengthened form of *Ἰακώβ*), m. *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great"; xvii. 1.—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, *Lebbæus*, and *Thaddæus*;—at x. 3 supply *υἱός* with *ὁ τοῦ Ἀλφαίου*.

*ἰᾶμαι-ᾷμαι*, f. *ἰᾶσομαι*, 1. aor. *ἰᾶσάμην*, v. mid. *To heal, cure*.

*ἰᾶ-τρος*, *τροῦ*, m. [*ἰᾶ-ομαι*, "to heal"] ("A healer"; hence) *A physician*.

1. *ἴδε*, imperat. of *εἶδον*.

2. *ἴδε*, adv. [strictly 2. pers. sing. imperat. of *εἶδον*; see *εἶδω*] *See! look! lo! behold!*

*ἴδ-έα*, *εας*, f. [*εἶδω*, "to see," in mid. "to appear," through root *ἴδ*] ("An appearing"; hence) *Appearance, aspect*.

*ἰδεῖν*, inf. of *εἶδον*; see *εἶδω*.

*ἰδιος*, *α*, *ον*, adj. ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: *κατ' ἰδίαν*, *Privately*.

by one's self, etc.—2. *Own, one's, etc., own.*

**ἰδοῦ**, adv. [strictly 2. pers. sing. imperat. of *εἰδῶμεν*, 2. aor. mid.; see *εἶδω*] *See! look! lo! behold!*

**ἴδω**, subj. of *εἶδον*.

**ἰδών, οὔσα, όν**, P. of *εἶδον*.

\***ἱερείας, ου**, m. (the name has been variously explained, but prob. means "Jehovah is exalted") *Jeremias* or *Jeremiah*, one of the four greater prophets, and "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin," Jer. i. 1. At verse 6 of the first chapter of his prophecies he speaks of himself as "a child." It is not clear, however, whether he uses the term as a designation of his age, or as expressive of the sense he entertained of his own weakness and natural want of power to execute the office of a prophet. It may be inferred from what is known of his after life, that he was born about B.C. 605—610.

**ἱερ-εύς, έως**, m. [*ἱερ-δ*, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερδ*;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites.

\***ἱεριχώ**, f. indecl. (prob. "Place of fragrance"; or "Odoriferous or Balmy place") *Jericho*; a city of the Holy Land, in the possession of the tribe of Benjamin. It lay about 7½ miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

**ἱερ-όν, ου**, n. [neut. of *ἱερ-ός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

\***ἱεροσόλυμα, ων**, n. plur. *Jerusalem*; see *ἱερουσάλημ*.

\***ἱερουσάλημ**, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

\***ἱεσσαί**, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

\***ἱεχονίας, ου**, m. indecl. ("Jehovah establishes") *Jechonias* (altered fr. Hebr. Jehoiachin), acc. to St. Matthew son of Josias, king of Judah about B.C. 600, and an ancestor of Joseph the husband of the Virgin Mary; i. 11.

\***ἱησοῦς, ου**, m. ("The Lord

He delivers";—or "Whose help is Jehovah") *Jesus* Christ, the incarnate son of God, the Saviour of mankind.

ἔλ-ἀνός, ἀνή, ἀνόν, adj. [usually referred to ἔλ, root of ἔλ-ἀνω, ἔλ-νέομαι, "to come"] ("Coming" to one; hence, "becoming, fitting"; hence) 1. Of persons: With Inf. or ἵνα with Subj.: *Worthy to do, etc.*—2. *Considerable, large, great*, whether in number or amount.

Ἰλαός, ὢν (Attic form of ἰλῆος, ὢν), adj. *Gracious, propitious*;—at xvi. 22 ἰλῆός σοι is an elliptical expression for δ θεός ἰστω ἰλῆός σοι, "God be gracious to thee"; and is equivalent to "May God avert this from thee."

ἱμάτ-ιον, ἱού, n. dim., only in form [obsolet. ἱμα (= εἶμα), ἱμάτ-ος, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment.*—2. Plur.: *Clothes or garments* in general.

ἱματισμένος, η, ὢν, P. perf. pass. of a verb ἱματίω, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes.*

ἱματισμός, μου, m. [for ἱματισμός; fr. ἱματίω (= ἱματίδ-ω, "to clothe"; see ἱματισμένος] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel.*

ἵνα, conj. with Subj. *That, in order that*:—ἵνα μή, *that not, lest*:—ἵνα τί, or, as one word, ἵνατί (sc. γίνηται), (*that what may happen, i. e.*) *to what end or purpose, why, wherefore.*

ἵνατί; see ἵνα.

\*ἱορδάνης, ὢν, m. ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

Ἰουδαία, ας, Ἰουδαῖος, ὢν; see Ἰουδαῖος.

Ἰουδ-αῖος, αἰα, αἰον, adj. [*Ἰούδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judaea"] *Of, or belonging to, Judah or Judaea.*—As Subst.: a. Ἰουδαῖος, ὢν, m. *A man of Judah or Judaea; a Jew*;—in St. Matthew, only plur.: *The Jews.*—b. Ἰουδαία, ας, f. *Judah or Judaea.*

\*Ἰούδας, α, m. ("Celebrated or Praised") 1. *Judah*: a. The third son of the patriarch Jacob, and an ancestor of Joseph, the husband of the Virgin Mary; i. 2, 3.—b. The land of the tribe of Judah; ii. 6.—2. *Judas*: a. *Iscaiot*; xxvii. 3, etc.; see Ἰσκαριώτης.—b. The brother of Jesus; xiii. 55.

\*Ἰσαάκ, m. indecl. ("Sporting") *Isaac*; the son of Abraham.


ἰσθί, pres. imperat. of ἐσθί.

\*ἰσ-καριώτ-ης, ου, m. *Is-cariot*; i. e. "man of Kerioth," a town of Judah.

ἴσος, η, ου, adj. With Dat.: *Equal to, on a par with*; xx. 12.

\*ἰσρᾶήλ, m. indecl. ("God-wrestling or God's Prince") (*Israel*, the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok—now El-Zerka—and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel*; *Israel*, the Israelites.

ἵστημι, f. στήσω, p. ἔστηκα, 1. aor. ἔστησα, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand*; *to set, place*, etc.—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand*.—3. Pass.: (ἵ-στανμαι, p. ἔσταμαι), 1. aor. ἐστάθην, 1. f. σταθίσομαι, *To be set or placed*; *to stand*; cf. no. 2 [akin to Sans. root *STHĀ*, "to stand"; cf. Lat. *sto* (= *sta-o*)].

ἰσχυρός, ῥά, ῥόν, adj. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("Pertaining to *ἰσχύς*"; hence) *Strong*.—As Subst.: *ἰσχυρός*, οὔ, m. *A strong man*.  Comp.: *ἰσχυρότερος*; (Sup.: *ἰσχυρότατος*).

*ἰσχυρότερος*, α, ου; see *ἰσχύς*.

ἰ-σχ-ύς, ὅς, f. [for *ἰ-σχ-ύς*; fr. *ἰς*, *ἰ-ός*, "force, power"; *σχ*, a root of *ἔχω*, "to have"] ("The thing having *ἰς*"; hence) *Strength, might*, whether of body or mind.

*ἰσχυ-ω*, (f. *ἰσχύσω*), p. *ἰσχύκα*, 1. aor. *ἰσχύσα*, v. n. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("To have *ἰσχύς*"; hence) 1. *To be strong* in body or health.—2. With Inf.: *To have power, or be able, to do, etc.*—3. Foldl. by *εἰς* and Acc.: *To avail, or be profitable, for*.

*ἰσχύων*, οὔσα, ου, P. pres. of *ἰσχύω*:—οἱ *ἰσχυότες*, *they who are strong in health*; *the healthy, the whole*.

ἰχθύς-δ-ιον, ιον, n. dim. [*ἰχθύς*, *ἰχθύ-ος*, "a fish"; with δ epenthetic] *A little, or small, fish*.

*ἰχθύς*, ὅς, m. *A fish*.

\*ἰωάθαμ, m. indecl. ("Jehovah is perfect") *Joatham*, or *Jotham*, a son of Ozias (Uzziah), king of Judah, who ascended the throne about B.C. 759; see 2 Kings xv. 5 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 9.

\*ἰωακίμ, m. indecl. ("Jehovah establishes") *Joakim* (Jehoiakim), son of Josias (Josiah), king of Judah, who ascended the throne about B.C.

600; see 2 Kings xxiv. 6 *sqq.*—N.B. Ἰωακείμ is omitted in St. Matthew's genealogy of the Saviour, at i. 11.

\*Ἰωάννης, *ov*, m. ("Whom Jehovah bestows," or "Jehovah is gracious") *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

\*Ἰωάνης, *ā*, m. ("Dove") *Jonas* or *Jonah*, the son of Amittai; a prophet who lived about B.C. 862. When ordered by God "to cry against Nineveh" for its wickedness, he attempted to evade his mission and to flee from the presence of the Lord by taking ship at Joppa for Tarshish. A great storm having arisen, he confessed himself to be the cause of it, and bade the sailors throw him into the sea. When they had done so, he was swallowed by a whale, and after three days was vomited by the fish on dry land. To this Christ refers at xii. 39 *sqq.*; xvi. 4. For the subsequent history of Jonah see the book of this prophet.

\*Ἰωαβ, m. indecl. ("Jehovah is high") *Joram*, son of Josaphat (or Jehoshaphat, 2 Chron. xxi. 1 *sqq.*), king of Judah, who ascended the throne about B.C. 891; see 2 Kings viii. 16. He was an

ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ἰωσαφάτ, m. indecl. ("Jehovah is judge") *Josaphat* (Jehoshaphat), son of Asa, king of Judah, who ascended the throne about B.C. 914; see 1 Kings xxii. 41; 2 Chron. xvii. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ἰωσήφ, *h*, m. *Joses*; the son of Mary, and brother of Jesus.

\*Ἰωσήφ, m. indecl. [(prob.) "He—i. e. God—gives increase"] *Joseph*: 1. The son of Jacob, and husband of the Virgin Mary; i. 16.—2. A rich man of Arimathæa, who begged of Pilate the body of Jesus, "and laid it in his own new tomb"; xxvii. 57, *etc.*

\*Ἰωσίας, *ov*, m. ("Jehovah heals") *Josias* (or Josiah), son of Amon, king of Judah, who ascended the throne about B.C. 642; see 2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

ἰῶτα, n. indecl. *Iōta* (the name of the ninth letter of the Greek alphabet, which from its small size came to be used of anything very small; e. g. *a jot* [akin to Hebrew letter *yōd* (= "a hand"), which was little more than a mere point



in comparison of the rest of the alphabet].

καὶ γὰρ for καὶ ἐγώ. *And I; I too or also; see ἐγώ.*

καθ-ά, adv. [καθ' (see κατά), "according to"; ἄ, neut. acc. plur. of ὅς, "who, which"] ("According to which things"; hence) *According as, just as.*

καθαίρω-ῖν, f. (καθαίρω and καθαίρω, 1. aor. ἐκαθάρισα, v. a. [καθαίρω-ός, "clean," whether physically or morally] ("To make καθαρός"; hence) 1. Of persons: *To make clean, to cleanse.*—2. Of things: *To clear out, cleanse, purge away.*—Pass.: καθαίρω-ῖσθαι, p. κεκαθαίρωμαι, 1. aor. ἐκαθαρίσθην.

καθ-ἄρος, ἄρος, ἄρον, adj. *Pure* [akin to Sans. root √UDH, "to become pure, to be purified"].

καθεῖδ-ρα, pas, f. [καθεῖςμαι (=καθεῖδ-σομαι, "to sit down") ("A sitting down"; hence) *A seat*, as that on which the act of sitting down takes place.

καθ-ἵσθαι, (f. καθ-εἶδουμαι), v. mid. [καθ' (see κατά), "down"; ἵσθαι, "to sit"] *To sit down.*

καθ-εῖδω, imperf. ἐ-καθ-εῖδον, (f. καθ-εῖδῃσιν, p. κεκαθ-εῖδῃκα, 1. aor. ἐκαθ-εῖδῃσα), v. n. [καθ' (see κατά), in "strengthening" force; εἶδω, "to sleep"] *To sleep; to be one's sleep or rest.*

καθηγη-τής, τοῦ, m. [fr. καθηγε-τής; fr. καθηγέ-ομαι "to lead the way, to guide"] ("A guide"; hence) *A teacher, instructor*;—at xxviii. 8, 10 the word "Master" in the English Version means "teacher," etc.

καθ-ήμαι, imperf. ἐ-καθ-ήμην, imperat. καθ-ου (contr. fr. καθ-ησο), inf. καθ-ῆσθαι, part. καθ-ήμενος, v. mid. [καθ' (see κατά), "down"; ἡμαι, "to sit"] *To sit down, to be seated, to sit.*

καθ-ἵλω, f. καθ-ἵσω, p. κεκαθ-ἵκα, 1. aor. ἐκαθ-ἵσα, v. n. [καθ' (see κατά), "down"; ἵλω, (neut.) "to sit"] 1. *To sit down, to be seated, to sit.*—2. Mid.: (καθ-ἵσθαι), f. καθ-ἵσομαι (καθ-ἵομαι and καθ-ἵήσομαι, 1. aor. ἐκαθ-ἵσῃμην), *To sit down, sit, be seated.*

καθ-ίστημι, f. κατα-στήσω, (p. καθ-έστηκα), 1. aor. κατα-έστησα, v. a. and n. [καθ' (see κατά), "down"; ἵστημι, "to cause to stand; to stand"] 1. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To cause to stand down"; hence, "to set in order"; hence) *To appoint, place, set, etc., to or in some office of trust or dignity.*—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N.B. In St. Matthew's Gospel only as verb act.

καθου; see καθημα.

καθ-ώς, adv. [καθ' (see κατ),  
"according to"; ὡς, "as"]  
*According as, just as.*

καί, conj. and adv.: 1. Conj.:  
*And*:—καί . . . καί, *both . . .*  
*and*.—2. Adv.: a. *Even*.—  
b. *Also, too*.—c. *For, for of*  
*a truth.*

Καϊάφας, a, m. *Cataphas*,  
appointed High Priest of the  
Jews by Valerius Gratus, the  
procurator of Judæa, in the  
room of Simon who was de-  
posed. Subsequently he was,  
himself, deprived of his office  
by Vitellius, the Governor of  
Judæa, who elevated Jonathan,  
son of Ananus, to the High-  
priesthood.

καινός, ἡ, ὅν, adj. *New*, in  
the fullest meaning of the  
word.

καιρός, οὔ, m.: 1. *An ap-  
pointed time or season*.—2. *A*  
*particular time or season* of the  
year for productions of the  
earth, *etc.*—3. *Time* of this  
world = *life, the world*.

Καῖσαρ, ἄρως, m. [*Greek*  
form of Lat. *Cæsar*] *Cæsar*; a  
cognomen in the Julian family  
at Rome, esp. of Caius Julius,  
the first Roman emperor, who  
was assassinated by Brutus and  
Cassius, B.C. 44. After him  
all the Roman emperors bore  
the name of *Cæsar*, with the  
title of Augustus, till the time  
of Adrian, A.D. 117—138, when

Augustus came to denote the  
reigning emperor, *Cæsar* the  
heir to the throne. In St.  
Matthew's Gospel *Καῖσαρ*,  
when used without a qualify-  
ing word, denotes Tiberius;—  
at xxii. 21 supply ἡ εἰκὼν be-  
fore *Καῖσαρος* [akin to Sans.  
*keṣa*, "hair"; and so, "Hairy  
One," as born with much  
hair on the body].

Καῖσαρ-εῖα, εἰας, f. [*Καῖ-  
σαρ*, "*Cæsar*"] ("*A thing—  
here, city—pertaining to*  
*Cæsar*"; i. e. "*Cæsar's city*")  
*Cæsārēa*; a city in the north  
of Palestine, originally called  
*Panæas* (whence the modern  
name *Bānīās*) from its being  
situated at the foot of Mount  
Panium, a branch of Lebanon.  
The old city was rebuilt by  
Philip the Tetrarch, who gave  
it the name of *Cæsarea* in  
honour of the Roman emperor  
Augustus *Cæsar*, to which he  
added the term *Philippi*, in  
order to distinguish it from  
*Cæsarea*, a maritime city, and  
the capital of Palestine, built  
by Herod the Great, and  
named by him after Augustus  
*Cæsar* also. Subsequently  
Herod Agrippa named it  
*Neronias* (*Nero-city*) in hon-  
our of the Roman emperor  
*Nero*.

καίω, f. καίωω, p. κέκαυκα,  
v. a.: 1. *To light, kindle*.—2.  
*To burn*, whether actually or

figuratively.—*Pass.*: καίωμαι, p. κέκαυμαι, (1. aor. ἐκάσθην), 1. fut. καυθήσομαι.

κάκει = καὶ ἐκεῖ.

κάκεινα, κάκεινους = καὶ ἐκεῖνα, καὶ ἐκεῖνους.

κάκ-ια, ἱα, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, trouble, affliction*.

κακόλογ-έω, -ῶ, 1. aor. ἐκακολόγησα, v. a. [κακόλογος, "evil-speaking"] ("To be κακόλογος about"; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ἡ, ὄν, adj. *Bad* of its kind, *evil*.—As Subst.: κακόν, οὐ, n. *A bad thing; an evil, wickedness.* ~~Comp.~~ Comp.: irreg. χείρων.

κάκ-ως, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) 1. *Badly*;—for κακῶς πάσχειν see πάσχω, no. 2.—2. *In bad state or condition*;—for κακῶς ἔχειν see ἔχω, no. 2, b.

κάλαμος, οὐ, m. *A reed*.

κάλέσαι, 1. aor. inf. of καλέω.

κάλέσῃτε, κάλεσον, 2. pers. plur. and sing. 1. aor. imperat. of καλέω.

κάλέω -ῶ, f. κάλέσω (and κάλω), p. κέκληκα, 1. aor. ἐκάλεσα, v. n.: 1. *To call, call to one's self, summon, etc.*—2. : a. With double Acc.: *To*

*call* one that which is denoted by the second Acc.—b. *Pass.* with Nom. after verb: *To be called* something.—*Pass.*: κἄλλομαι -οῦμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

κἄλ-ός, ἡ, ὄν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent*.—2. Of the soil: *Good, fertile, productive, etc.*—3. *Good, pleasant, agreeable, delightful*.—4. *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good for some purpose, useful, serviceable*.—6. *Right, fit, fitting, proper, meet* [akin to Sans. chār-u, "beautiful"].

κάλυπτω, f. κάλυψα, 1. aor. ἐκάλυψα, v. a.: 1. *To cover*.—2. *To hide, conceal*.—*Pass.*: κἄλύπτομαι, p. κεκάλυμμαι, (1. aor. ἐκαλύφθην, 1. fut. καλυφθήσομαι).

κἄλ-ως, adv. [καλ-ός, "good, right," etc.] ("After the manner of the καλός"; hence) 1. *Well*, in the fullest meaning of the term;—for καλῶς ποιεῖν see ποιεῖω.—2. *Rightly, in a fitting way, etc.*

\*κάμηλος, οὐ, m. and f. ("A bearer" of burdens) *A camel*.  
κάμινος, οὐ, m. *An oven, furnace*.

κἄν for καὶ ἂν: 1. *And if*.—2. *Even if, if but*.

\*Καταν-ίτης, ἱτου, m.

*Cananītes*, i. e. "the Zealot" (in 'a good sense'); a cognomen of Simon; see *Σίμων*, no. 2; and cf. Luke vi. 15, where he is styled *Ζηλωτής*.

\**Καπερνάουμ*, f. indecl. (prob. "Village of Nahum, i. e. of consolation") *Capernaum* (now *Tell-Hām*—"The ruined heap of camels"); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Genesareth.

*καρδ-ία, ίας*, f. 1. *A heart*, both in proper and figurative sense.—2. Of the earth: *The heart*, i. e. in the interior, etc. [akin to Sans. *hṛid*, "heart"; cf. Lat. *cor*, *cord-is*].

*καρπ-ός, οῦ*, m. *Fruit*, *produce*, etc., both in proper and figurative sense [by some referred to *ἀρπ*, root of *ἀρπάζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root *कृ*, "to ripen"; and, so, "that which is ripened"].

*καρποφόρ-έω*, 1. aor. *ἐκαρποφόρησα*, v. n. [*καρποφόρος*, "fruit-bearing"] *To bring forth fruit*.

*κάρφ-ος, εὸς οὖς*, n. [*κάρφω*, "to dry up"] ("That which is dried up"; hence) *Chaff*, a husk of corn, a piece of dry stalk, etc., a mote.

*κατά* (before a soft vowel

*κατ'*, before an aspirated vowel *καθ'*), prep. gov. gen. and acc.:

1. With Gen.: a. *Down*.—b. *Down upon*.—c. *Against*.—2. With Acc.: ("Down"): a. Locally: *In separate or several places*:—*κατὰ τόπους*, in separate, or divers, places.—b. *According to*, in accordance with.—c. Of a dream: *In*.—d. Of a particular time, etc.: *At*, on.—e. Of portions of time: *By*:—*καθ' ἡμέραν*, day by day, day after day, daily.—f. To form an adverbial expression: *κατ' ἰδίαν*, aside, apart, privately.

*κάτᾱ-βαίνω*, f. *κάτᾱ-βήσομαι*, p. *κάτᾱ-βέβηκα*, 2. aor. *κατ-έβην*, v. n. [*κατά*, "down"; *βαίνω*, "to go"] *To go*, or *come, down*; *to descend*.

*κάτᾱβάς*, *ἄσα*, dv, P. 2. aor. of *καταβαίνω*.

*κάτᾱβᾱτω* for *κάτᾱβήτω*, 3. pers. sing. 2. aor. imperat. of *καταβαίνω*.

*κάτᾱβηθι*, 2. pers. sing. 2. aor. imperat. of *καταβαίνω*.

(*κάτᾱ-βιβάζω*, f. *κάτᾱ-βίβασω*), v. a. [*κατά*, "down"; *βιβάζω*, "to make go"] ("To make go down"; hence) *To cast*, or *hurl, down*.—Pass.: 1. fut. *κάτᾱ-βίβασθήσομαι*.

*κάτᾱβίβασθήσῃ*, 2. pers. sing. 1. fut. ind. pass. of *καταβιβάζω*.

*κάτᾱ-βολ-ή, ῆς*, f. [for *κάτᾱ-βαλ-ή*; fr. *κατά*, "down";

βάλ-λω, "to throw"] ("A throwing or laying down"; hence) *A foundation.*

κᾶτᾱ-γελᾶω -γελῶ, (f. κατα-γελᾶσθαι and κατα-γελᾶσω, 1. aor. κᾶτ-εγέλασα), v. n. [κατά, "against"; γελᾶω, "to laugh"] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

(κᾶτ-ἀγνῦμι and κᾶτ-αγνῶ), f. κατα-ἄξω (and κατα-εἰξω), 1. aor. κατα-ἔαξα, v. a. [κατά, in "augmentative" force; ἀγνῦμι, "to break"] *To break thoroughly or to pieces.*

κᾶτᾱ-δικᾶζω, (f. κᾶτᾱ-δικᾶσθαι), 1. aor. κᾶτ-εδικάσα, v. a. [κατά, "against"; δικάζω, "to give judgment"] ("To give judgment against"; hence, generally) *To condemn.*—Pass.: (κᾶτᾱ-δικᾶζομαι, p. κᾶτᾱ-δεδικασμαι), 1. aor. κᾶτ-εδικάσθην, 1. fut. κᾶτᾱ-δίκασθήσομαι.

κᾶτᾱθεματ-ιζω, v. n. [κατά-θεμα, κατᾱθέματ-ος, "a curse"] *To utter curses, to curse.*

κᾶτᾱ-καίω, f. κᾶτᾱ-καύσω, (p. κᾶτᾱ-κέκαυκα), 1. aor. κᾶτ-έκαυσα (and κᾶτ-έκηα), v. a. [κατά, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κᾶτᾱκαύσω, fut. ind. of κατακαίω.

κᾶτακλυσ-μός, μοῦ, m. [for κατακλυδ-μός; fr. κατακλύζω

(= κατακλύδ-σω), "to deluge or flood"] *A deluge, flood.*

κᾶτακρίνει, κᾶτακρίνουσιν, 3. pers. sing. and plur. fut. ind. of κατακρίνω.

κᾶτα-κρίνω, f. κᾶτα-κρίνῶ, 1. aor. κᾶτ-έκρινα, v. a. [κατά, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn.*—Pass.: (κᾶτα-κρίνομαι), p. κᾶτα-κέκριμαι, 1. aor. κᾶτ-εκρίθην.

κᾶτᾱ-κῦρίεω, 1. aor. κᾶτ-εκυρίευσα, v. n. [κατά, in "strengthening" force; κῦρίεω, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

κᾶτᾱ-λείπω, f. κᾶτᾱ-λείψω, (p. κᾶτᾱ-λέλοιπα), 2. aor. κᾶτ-έλιπον, v. a. [κατά, in "strengthening" force; λείπω, "to leave"] 1. *To leave behind.*—2. *To leave behind at death.*—3. *To leave.*—4. *To quit, depart from, etc.*

κᾶτᾱλίπών, οὔσα, όν, P. 2. aor. of καταλείπω.

κᾶτᾱλυθήσομαι, fut. ind. pass. of καταλύω.

κᾶτᾱλῦσαι, 1. aor. inf. of καταλύω.

κᾶτᾱ-λῦω, f. κᾶτᾱ-λῦσω, 1. aor. κᾶτ-έλῦσα, v. a. [κατά "down"; λῦω, "to loosen"] ("To loosen down"; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down; to throw to the ground.*—2. *To*

*break, violate a law, command, etc.*—Pass.: (κᾱτᾱ-λύομαι, p. κᾱτᾱ-λέλυμαι), 1. aor. κᾱτ-ελύθην, 1. f. κᾱτᾱ-λυθήσομαι.

κᾱτᾱμάθετε, 2. pers. plur. 2. aor. imperat. of καταμαθᾱνω.

κᾱτᾱ-μανθᾱνω, f. κᾱτᾱ-μάθ-ῆσω, p. κᾱτᾱ-μεμάθηκα, 2. aor. κᾱτ-έμαθον, v. a. [κατά, in "strengthening" force; μανθᾱνω, in meaning of "to observe"] *To observe, mark, note, or consider, well.*

κᾱτᾱ-μαρτυρέω -μαρτυρῶ, (f. κᾱτᾱμαρτυρήσω), v. a. [κατά, "against"; μαρτυρέω, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

κᾱτᾱ-μύω, f. κατα-μύσω, 1. aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in "strengthening" force; μύω, "to close, or shut," the eyes] *To close, or shut, the eyes.*

κᾱτᾱ-νόω -νοῶ, (f. κᾱτᾱ-νόήσω), 1. aor. κᾱτ-ἐνόησα, v. a. [κατά, in "strengthening" force; νόω, in force of "to perceive"] 1. *To perceive.*—2. *To mark, observe, consider.*

κᾱτᾱ-πάτέω -πάτω, (f. κᾱτᾱ-πατήσω), 1. aor. κᾱτ-επάτησα, v. a. [κατά, "down"; πατέω, "to tread"; *To tread, or trample, down or under foot.*

—Pass.: κᾱτᾱ-πάττομαι -πάτ-οῦμαι, 1. aor. κατ-επατήθην.

κᾱτᾱπέτ-ασμα, δσμάτος, n. [κᾱτᾱπετ-άννυμι, "to spread out over"] ("That which is spread out over" something; hence) *A curtain, veil.* The word is used in St. Matthew of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

κᾱτᾱ-πίνω (f. κᾱτᾱ-πίομαι and κᾱτᾱ-πιόυμαι), v. a. [κατά, "down"; πίνω, "to drink"] ("To drink down"; hence) *To swallow, or gulp, down in drinking.*

κᾱτᾱ-ποντίζω, v. a. [κατά, "down"; ποντίζω, "to plunge into the sea"] ("To plunge down into the sea"; hence) Of persons: 1. *To drown in the sea.*—2. Pass.: *To be drowned, or to sink, in the sea.*—Pass.: κᾱτᾱ-ποντίζομαι, 1. aor. κᾱτ-εποντίσθην;—at xviii. 6 the Subject of κᾱτᾱποντίσθῃ is αὐτός to be supplied, and not the preceding μέλος οὐκός.

κᾱτᾱποντισθῇ, 3. pers. sing. 1. aor. subj. pass. of καταποντίζω.

κᾱτ-ᾱράομαι -ᾱρῶμαι, (f. κᾱτ-ᾱρᾱσομαι), 1. aor. κατ-ἠρᾱσᾱμην, v. mid. [κατ-ᾱ, in "strengthening" force; ᾱράομαι, in force of "to curse"] 1. *To curse an object, to utter imprecations upon or against.*

—2. Pass.: *κᾶτ-ᾄρᾶμαι* ᾄμαι, p. *κᾶτ-ἡρᾶμαι*, (1. aor. *κᾶτ-ἡρᾶθην*), *To be accursed.*

*κᾶτ-ἀρτίζω*, f. *κᾶτ-ἀρτίσω*, 1. aor. *κᾶτ-ἤρτίσα*, v. a. [*κατ-δ*, in “augmentative” force; *ἀρτίζω*, “to prepare”] (“To prepare thoroughly”; hence, with reference to injury done) 1. Of nets: *To repair, mend.*—

2. *To set up, establish, perfect*, etc.;—the Greek representative of the Hebrew verb at Ps. viii. 3, which means “to set or place”; and hence in a figurative force “to found,” i. e. “set in a permanent place.”

(*κᾶτα-σκευᾷω*), f. *κᾶτα-σκευᾷσω*, 1. aor. *κᾶτ-εσκευᾷσα*, [*κατά*, in “strengthening” force; *σκευᾷω*, “to prepare, make ready”] *To prepare or make ready.*

*κᾶτα-σκηνώω -σκηνώ*, f. *κᾶτα-σκηνώσω*, 1. aor. *κᾶτ-εσκήνωσα*, v. n. [*κατά*, in “strengthening” force; *σκηνώω*, “to pitch a tent”] (“To pitch one’s tent, encamp”; hence) Of birds: *To settle, perch, rest, lodge.*

*κᾶτασκήνω-σις*, σεως, f. [lengthened fr. *κᾶτασκήνο-σις*; fr. *κατασκηνώω*, “to perch,” etc.] (“A perching,” etc.; hence, “a perching-place”; hence) *A nest, resting-place*; see *κατασκηνώω*.

(*κᾶτα-στρέφω*, f. *κᾶτα-*

*στρέψω*), 1. aor. *κᾶτ-έστρεψα*, v. a. [*κατά*, “down”; *στρέφω*, “to turn”] (“To turn down or downwards”; hence) *To turn upside down; to upset, overthrow.*

*κᾶτάσχωμεν*, 1. pers. plur. 2. aor. subj. of *κατέχω*.

*κᾶτᾶ-φίλέω -φίλῶ*, 1. aor. *κᾶτ-εφίλησα*, v. a. [*κατά*, in “augmentative” force; *φίλέω*, “to love”; hence, as a sign of love, “to kiss”] *To kiss earnestly or fondly.*

*κᾶτᾶ-φρονέω -φρονῶ*, f. *κᾶτᾶ-φρονήσω*, 1. aor. *κᾶτ-εφρόνησα*, v. a. [*κατά*, “against”; *φρονέω*, “to think”] (“To think against”; hence) With Gen.: *To despise, scorn*, etc.

*κᾶτᾶφρονήσητε*, 2. pers. plur. 1. aor. subj. of *καταφρονέω*.

(*κᾶτᾶ-χέω*, f. *κᾶτᾶ-χεῶ*), 1. aor. *κᾶτ-έχεα*, v. a. [*κατά*, “down upon”; *χέω*, “to pour”] *To pour down upon.*

*κᾶτ-έναντι*, adv. [*κατ-δ*, in “strengthening” force; *έναντι*, “over against”] With Gen.: *Right over against, over against, opposite to, straight before.*

*κᾶτ-ἐξουσιᾷω*, v. n. [*κατ-δ*, in “strengthening” force; *ἐξουσιᾷω*, “to have authority over”] With Gen.: *To have authority over; to exercise rule, or lordship, over.*

*κᾶτ-εσθίω*, (f. *κᾶτ-έδομαι*, p.

κᾶτ-εδήδοκα, v. a. [κατ-δ, in "augmentative" force; ἐσθίω, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour.*

κᾶτ-ἐφάγον, 2. aor. without a present, v. a. [κατ-δ, in "augmentative" force; ἐφάγον; see ἐφάγων] *To eat up entirely, to devour.*

κᾶτ-έχω, f. καθ-έξω and κατα-σχέσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. a. [κατ-δ, in "strengthening" force; ἔχω, "to have or hold"] ("To hold fast"; hence) *To take possession of, seize upon, etc.*

κᾶτηγορ-έω -ᾶ, f. κᾶτηγορήσω, 1. aor. κᾶτηγόρησα, v. n. [κατήγορ-ος, "an accuser"] 1. With Gen. of person: *To be an accuser of; to accuse.*—2. Pass.: Folld. by ὑπό and Gen.: *To be accused by;* xxvii.12.—Pass.: κατηγορέομαι -οῦμαι, (p. κᾶτηγόρημαι, 1. aor. κᾶτηγορήθην).

κᾶτηρᾶμένος, η, ον, P. perf. pass. of καταρδῶμαι.

κᾶτ-ισχύω, f. κατ-ισχύσω, v. n. [κατ-δ, "against"; ἰσχύω, "to be mighty, to prevail"] With Gen.: *To prevail against, overpower, etc.*

κᾶτ-οικέω -οικῶ, 1. aor. κατ-έκησα, v. n. [κατ-δ, in "strengthening" force; οἰκέω, "to dwell"] 1. *To dwell, have a habitation; to live in a place;*—at xii. 45 κατοικεῖ

(sing.) has for its Subject a nom. plur., viz. ἀνδρά (= πνεύματα), which is to be supplied with εἰσελθόντα.—2. With εἰς and Acc.: *To go into a place and dwell there.*

κᾶτ-ω, adv. [κατ-δ, "down"] 1. Of place: *Downwards, down.*—2. In time: Comp.: κατωτέρω, *Under, i. e. of an earlier age;* ii. 16.

κᾶτωτέρω; see κᾶτω.  
(καυμάτ-ιζω, f. καυματίσω), 1. aor. ἐκαυμάτισα, v. a. [καύμα, καύματος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither.*—Pass.: 1. aor. ἐκαυμάτισθην.

καύσ-ων, ωνος, m. [καῦσ-ις, "a burning"] ("That which has καῦσις"; hence) *Burning heat.*

κειμαι, f. κείσομαι, v. mid.: 1. *To lie, or be laid, anywhere.*—2. Of a city, etc., as Subject: *To be placed, built, or situate* [akin to Sans. root छि, "to lie, lie down"].

κεκάλυμμένος, η, ον, P. perf. pass. of καλύπτω.

κεκλημένος, η, ον, P. perf. pass. of καλέω.

κεκονιδμένος, η, ον, P. perf. pass. of κονιδω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κελ-εύω, f. κελεύσω, p. κεκέλευκα, 1. aor. ἐκέλευσα, v. a. ("To urge on, impel";



hence) *To bid, order, command*;—at xv. 35 fold. by Dat. [akin to Sans. root *kal*, “to impel”].

*κερ-αία, αία, f.* (“A horn”; hence, as projecting like a horn) *A point* at the top of a (Hebrew) letter, *a projection, mark*, etc. [akin to *κέρ-ας*, which is prob. akin to Sans. *cringa*, “a horn”].

*κεράμ-εύς, έως, m.* [*κέραμ-ος*, “potter’s earth”; hence, “pottery”] (“Pottery-man”; i. e.) *A potter*.

(*κερδ-αίνω, f. κερδάνω* and *κερδήσω, p. κέκέρδαγκα*), 1. aor. *έκέρδησα, v. a.* [*κέρδ-ος*, “gain”] 1. *To have, or obtain, as gain; to gain*.—2. *To gain, or win over*, a person to one’s self; xviii. 15.

*κεφάλ-ή, ής, f.*: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing* of its kind:—*κεφαλή γωνίας, the chief thing*, (i. e. *the head-stone, or principal stone*) of the corner; xxi. 42 [akin to Sans. *kapál-as*, “head”].

*κήνσος, ου, m.* [Gr. form of Lat. *census*, “the assessing, or assessment,” of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] In Gr. Test.: *Tribute-money, poll-tax*, which was paid yearly. This, as we learn from xxii.

19, was a *denarius*, about 8½d. English, but translated in our English Version “a penny.”

*κήρυγ-μα, μάτος, n.* [*κήρύσσω* (= *κηρύγ-σω*), “to proclaim, as a herald”; hence, “to preach”] *A preaching*.

*κηρύσσω, (f. κηρύξω, p. κηκήρυχα)*, 1. aor. *έκήρυξα, v. a.* and n.: 1. *To proclaim, or announce*, as a herald does.—2. *To proclaim publicly, to preach*.

*κῆτος, εος ους, n.* (“Any sea-monster or huge fish”; hence) In the English Version: *A whale*.—N.B. The Hebrew for *κῆτος* at Jonah ii. 1 consists of two words, which mean literally “vast (or huge) fish”].

*κιβωτός, ου, m.* (“A wooden chest or box”; hence) *An ark*.

*κί-νέω -νῶ, f. κινήσω, 1. aor. έκίνησα, v. a.* [*κί-ω*, “to go”] (“To make to go”; hence) 1. *To move, remove*, a thing from a place.—2. Of the head as Object: *To shake, toss, wag*.

*κλά-δος, δον, m.* [*κλά-ω*, “to break”] 1. *A young branch, or shoot*, of a tree; such as is broken off for grafting.—2. *A shoot, or branch, generally*.

*κλαίω, f. κλαύσω* and *κλαύσομαι, 1. aor. έκλαυσα, v. n.* and a.: 1. Neut.: *To weep, lament, bewail*.—2. Act.: *To weep for, lament, bewail*.

κλά-σμα, σμάτος, n. [κλάω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

κλαυ-θ-μός, μοῦ, m. [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

κλάω κλώ, f. κλάσω, 1. aor. ἐκλάσα, v. a. *To break*;—at xxvi. 26 supply αὐτόν (i. e. τὸν ἄρτον) after ἐκλάσε; cf., also, xv. 36 [akin to Sans. root *OR*, "to break"].

1. κλεί-ε, δός, f. [κλεί-ω, "to shut, close"] ("The closing, or shutting, thing"; hence) *A key*, as that which causes a door to be kept close or shut.

2. κλείς, contr. fr. κλείδας, acc. plur. of 1. κλείς; xvi. 19.

κλείω, (f. κλείσω, p. κέ-κλεικα), 1. aor. ἐκλείσα, v. a. *To shut*, whether actually or figuratively. — Pass.: (κλεί-ομαι, p. κέκλειμαι and) κέ-κλεισμαι, 1. aor. ἐκλείσθην, (1. fut. κλεισθήσομαι).

κλέπ-της, του, m. [κλέπ-τω, "to steal"] ("One who steals"; hence) *A thief*.

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἐκλεψα, v. a. and n. [root κλεπ] *To steal*.

κληθήσομαι, fut. ind. pass. of καλέω.

κληθῆτε, 2. pers. plur. 1. aor. subj. pass. of καλέω.

κληρονομ-έω -ῶ, f. κληρονομῆσω, 1. aor. ἐκληρονόμησα,

v. a. [κληρονόμ-ος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

κληρονομήσατε, 2. pers. plur. 1. nor. imperat. of κληρονομέω.

κληρονομ-ῃα, ῃας, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

κληρ-ο-νόμ-ος, ου, m. [for κληρ-ο-νέμ-ος; fr. κληρ-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," etc., for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir*.

κλῆ-ρος, ρου, m. ("That which is broken"; hence) *A lot*, as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root *OR*, in pass. "to be broken"; cf. κλάω].

κλη-τός, τῆ, τόν, adj. [καλέω, "to call," through a root κλη] *Called*;—in St. Matthew's Gospel used of those who are "called" of God.

κλίν-η, ης, f. [κλίν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch*; a bed, including the frame of it.

κλι-νω, (f. κλινῶ), p. κέ-κλικα, 1. aor. ἐκλίνα, v. a.: 1. *To bend, incline, bow*.—2. *To lay down, lay, recline* [akin to Sans. root  $\kappa\lambda\iota$ , "to lean"].

κλοπ-ή, ἥς, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, "to steal"] *A stealing, theft*.

κοδράντ-ης, ου, m. [Gr. form of Lat. *quadrans*, *quadrant*, "the fourth part" of anything; hence, "the fourth part of the Roman copper coin the *as*," originally worth much about the same as the Roman silver coin the *denarius*, i. e.  $8\frac{1}{2}d$ . English; hence, as *δηνάριον* is translated "a penny" in the English Version; so *κοδράντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than *2d*. English.

κοιλ-ία, ἰας, f. [κοιλ-ος, "hollow"] ("The condition or quality of the *κοῖλος*"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*.—2. *The womb*.

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: "To put, or lull, to sleep").—2. Pass.: κοιμάομαι -μῶμαι, p. κεκοίμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To be put to sleep*.—b. *To fall asleep, to sleep*;—at xxvii. 52 used of the departed saints [akin to Sans.

root  $\kappa\iota$ , "to lie down"; whence also *κειμαι*].

κοινός -ῶ, (f. κοινώσω), 1. aor. ἐκοινώσα, v. a. [κοιν-ός, "common": hence "defiled"] ("To make, or render, *κοινός*"; hence) *To defile, pollute, render morally unclean*.

κοινω-νός, νοῦ, m. [lengthened fr. κοينو-νός; fr. κοινός, "to make common" with another; hence, "to share"] ("A sharer"; hence) *A partner, comrade, companion*, etc.

κόκκ-ινος, ἰνη, ἴνον, adj. [κόκκ-ος, "the scarlet-oak"] ("Of, or belonging to, *κόκκ-ος*"; hence) *Scarlet*.

κόκκος, ου, m. *A grain of a herb, etc.*—N.B. This word is distinct from that from which *κόκκινος* is formed.

κολᾶφ-ίζω, 1. aor. ἐκολᾶφ-ῖσα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a *κόλαφ-ος* to" one; hence) *To buffet, cuff*, etc.

κόλλυβ-ιστής, ἱστοῦ, m. [κόλλυβ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

(κομῖ-ω, f. κομίσω and κομῖω, p. κεκόμικα), 1. aor. ἐκόμισα, v. a.: 1. *To carry, bring, etc.*—2. Mid.: κομίζομαι, f. κομίσομαι and κομῖομαι, 1. aor. ἐκομίσάμην, *To get, or receive, back for one's*

*self, etc.; to recover a sum of money, etc.*

κοῦν-άω -ᾶ, p. pass. κικονῖ-ᾶμαι, v. a. [κοῦν-α, "plaster, stucco"] *To plaster; or stucco, over.*

κον-ι-ορ-τός, τοῦ, m. [κόν-ις, "dust"; (i) connecting vowel; ὀρ-νύμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust* which has settled on, or adhered to, a person while walking.

(κοπ-ᾶζω, f. κοπᾶσω, p. κεκόπᾳκα), l. aor. ἐκόπᾳσα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) Of the wind: *To spend its force; to lull, abate, cease.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, l. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*;—at vi. 28 κοπιᾶ (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαι, f. κόψομαι, l. aor. ἐκοψάμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-ᾶσλον, ἄσλον, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβανᾶς, οὔ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem; xxvii. 6.*

κοσμ-έω -ᾶ, f. κοσμήσω, p. κεκόσμηκα, l. aor. ἐκόσμησα, v. n. [κόσμ-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμέομαι -οῦμαι, p. κεκόσμημαι, l. aor. ἐκοσμήθην, l. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, ιας, f. [Gr. form of Latin custōdia] *A guard of soldiers.*

κόφινος, ου, m. *A basket.*  
κρᾶζω, f. κερκράζομαι and κρᾶζω, p. κέκρᾳγα, l. aor. ἔκραξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root कृञ्, "to cry out"].

κρᾶνιον, ου, n. *A skull* [akin to κᾱρα, and Sans. çiras, "a head"].

κράσπειδον, ου, n. *The hem or border of a garment.*

κρᾶτ-έω -ᾶ, f. κρᾶτήσω, p.

κεκράτησα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] ("To get into one's power"; hence) With Acc. or Gen.: *To take, or lay, hold of.*

κραυγ-ᾶν, f. κραυγᾶσα, 1. aor. ἐκραύγασα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ἥ, f. [strengthened fr. κραυγ-ή, fr. κρᾶζω (= κρᾶγ-ω), "to cry out," through root κραγ] *A crying out; a shouting, shout, etc.*

κρεμ-άννυμι (κρεμαννύω, f. κρεμάσω), 1. aor. ἐκρέμασα, v. a. *To hang, hang up, suspend*;—at xxii. 40 in figurative force.—Pass.: (κρεμ-άννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root KRAM, "to go to"; and so in causative force, and with accessory notion of fixity, "to cause to go to a place, and to be there"].

κρεμασθῆναι, 3. pers. sing. 1. aor. subj. pass. of κρεμάννυμι.

κρημν-ός, οὔ, m. [κρημν-ω (= κρεμάννυμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air"; hence) *A steep place; a cliff, etc.*

κρί-μα, μάτος, n. [κρί, root of κρίνω, "to judge"; also, "to condemn"] ("That which judges; that which condemns";

hence) 1. *Judgment*.—2. *Condemnation*.

κρίνον, ον, n. *A lily.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine*.—b. *To form a judgment or opinion*.—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn*.—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root KRĪ, "to pour out"].

κρί-σις, σεως, f. [κρί, root of κρίνω, "to judge"] ("A judging"; hence) *Judgment, trial*;—at x. 15, etc., of the last judgment.

κρί-της, τοῦ, m. [id.] *A judge.*

κρούω, (f. κρούσω, p. κέκρουκα), 1. aor. ἐκρουσα, v. a. *To beat, strike, etc.*:—κρούειν τὴν θύραν, or simply κρούειν, (to beat the door, i.e.) *to knock at the door* on the outside for the purpose of gaining admission into the house.

κρύβηναι, 2. aor. inf. pass. of κρύπτω.

κρυπτ-ός, ἥ, όν, adj. [κρύπτ-ω, "to hide"] *Hidden, concealed, secret*.—Adverbial

expression: *εν τῷ κρυπτῷ*, *In secret, secretly.*

(κρύπτω, f. κρύψω, p. κέκρυφα), 1. aor. *ἔκρυψα*, v. a. *To hide, conceal.*—Pass.: (κρύπτομαι), p. *κέκρυμαι*, (1. aor. *ἐκρύφθην*, 1. f. *κρυφθῆσομαι*), 2. aor. *ἐκρύβην*.

κτάομαι—ῶμαι, f. κτήσομαι, 1. aor. *ἐκτησάμην*, p. pass. in mid. force *κέκτημαι*, v. mid.: 1. In pres., imperf., fut., and 1. aor.: *To acquire, get*, etc.—2. In perfect tenses: *To have acquired*, i. e. *to possess* [akin to Sans. root *κṣhi*, “to possess”].

κτη—μα, μάτος, n. [κτη, a root of κτάομαι, “to acquire”] (“That which has been acquired, or is possessed”; hence) Plur.: *Possessions, wealth, property.*

κτησησθε, 2. pers. plur. 1. aor. subj. of κτάομαι.

κυλλός, ἡ, ὄν, adj. *Crippled, halt, with the legs bent outwards.*—As Subst.: *κυλλός*, οὔ, m. *A lame person, a cripple.*

κύμα, μάτος, n. (“A swollen thing”; hence) *A wave* or *billow* [κύω].

κύμινον, ον, n. *Cumin.*

κύν-άριον, αρίου, n. dim. [κύων, κυν-ός, “a dog”] *A little dog.*

Κυρην-αῖος, αἰα, αῖον, adj. [Κυρην-η, “Cyrēnē”; under the Romans a province of N.

Africa; also, called, from the time of the Ptolemies, Pentapolis] *Of, or belonging to, Cyrene.*—As Subst.: *Κυρην-αῖος*, ον, m. *A man of Cyrene; a Cyrenian.*

κύρι-ος, ον, m. [κύρι-ος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men: *A lord, master*, etc.—2. With or without article: *THE LORD*; i. e. Christ.

κύων, κυνός, m. and f.: 1. *A dog.*—2. *A dog* for a *profane*, or *unholy*, person [akin to Sans. *çvan*, “a dog”; cf. Lat. *cānis*.]

κωλύω, (f. *κωλύσω*, p. *κεκώλυκα*), 1. aor. *ἔκώλυσα*, v. a. *To hinder, prevent.*—N.B. The *υ* is always long before a consonant; but is common before a vowel.

κωφ-ός, ἡ, ὄν, adj. [usually referred to *κοπ*, root of *κόπτω*, “to cut”; if so, for *κοπ-ός*] (“Cut, cut off”; hence, as a result, “blunted, blunt”; hence) 1. With reference to speech: *Dumb.*—As Subst.: *κωφός*, οὔ, m. *A dumb person*; ix. 33.—2. With reference to the hearing: *Deaf.*—As Subst.: *κωφός*, οὔ, m. *A deaf person*;—Plur.: *The deaf*, i. e. *deaf persons*; xi. 5.

λαθεῖν, 2. aor. inf. of *λανθάνω*.

λάθ-ρα, adv. [λαθ, root of λαθάνω, "to lie hid"] *Secretly, in secret, in a secret or hidden manner.*

λάλ-έω -ω, f. ἀλλήσω, p. ἀλλήσω, 1. aor. ἐλάλησα, v. n. and a.: 1. Neut.: a. *To speak, to utter speech.*—b. *To talk, converse.*—2. Act.: a. *To speak, utter by speech, utter.*—b. *To speak of, tell, publish, etc.*—Pass.: ἀλλ-έομαι -οῦμαι, p. ἀλλήλομαι, 1. aor. ἐλάληθην, 1. f. ἀληθόσομαι [perhaps akin to εἶπ, "to use the tongue"].

λάλ-ιά, ἱάς, f. [λαλ.έω, "to speak"] ("A speaking"; hence) *Speech.*

λα(μ)β-άνω, f. λήψομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. *To take.*—2. *To receive* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

\*λαμμά, adv. *For what, why, wherefore.*

λαμπ-άς, ἄδος, f. [λάμπ-ω, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A torch.*

λάμπω, (f. λάμψω, p. εἴληφα), 1. aor. ἔλαμψα, v. n. *To shine, glitter, gleam.*

λα(ν)θ-άνω, (f. λήσω and λήσομαι, p. ἐλέηθα), 2. aor. ἔλαθον, v. n. *To escape notice; to be hid or concealed* [strengthened fr. root λαθ, akin to Sans. root BAH (ori-

ginally BAPH), "to leave, quit"].

λαός, οὔ, m. *The people.*

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρης"; hence) With Dat. of person: *To serve.*

λεγεών, ὄνος, m. [Gr. form of Lat. *légio*, *légion-is*, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—at xxvi. 53 applied to the angels as forming God's host.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέξεα), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech.*—b. With Dat. of person: *To say to.*—2. Act.: a. *To say*;—mostly with clause as Object. —b. *To tell.*—c. *To speak, utter.*—d. *To say, bid, enjoin.*—e. *To call by name; to call for or upon.*—f.: (a) With double Acc.: *To call one that which is denoted by the second Acc.*:—τί με λέγεις ἀγαθόν, *why callest thou me good!* —(b) In pass. with a nom.: *To be called something*:—ὁ λεγόμενος Ἰούδας, *he who was called (i.e. had the name of) Judas*, xxvi. 14. —g. *To tell, mention, speak of or*

*about*.—Pass.: λέγομαι (p. λέλεγμαι, 1. aor. ἐλέχθην, 1. f. λεχθήσομαι).

λελυμένος, η, ον, P. perf. pass. of λύω.

λέπρα, ας; see λεπρός.

1. λεπρός, ρά, ρόν, adj. [λέπ-ος, "a scale" on the body] ("Pertaining to λέπρος"; hence, "scaly"; hence) *Leprous*, in reference to the scales produced by disease. — As Subst.: a. λεπρός, οῦ, m. *A leprous person, a leper*.—b. λέπρα, ας, f. *Leprosy*, as being a disease which produces scales on the skin.

2. λεπρός, οῦ; see 1. λεπρός.

λευκός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White* [akin to Sans. root BUCH, "to shine"].

ληνός, οῦ, m. *A wine-press, wine-vat*.

λησ-τής, τοῦ, m. [for ληισ-τής = ληιδ-τής; fr. ληϊσμαι (= ληιδ-σμαι, "to plunder") ("One who plunders"; hence) *A robber, a thief*.

λήγομαι, fut. ind. of λαμβάνω.

λίαν, adv. *Very, exceedingly*.

λίβανος, ου, f. *Frankincense*. —N.B. When this word is masc., it means "the frankincense-tree."

λίθ-ο-βολ-έω -ω, 1. aor. ἐλίθοβόλησα, v. a. [for λιθ-ο-βάλλ-έω; fr. λίθ-ος, "a stone";

(ο) connecting vowel; βαλ, a root of βάλλω, "to throw"] *To throw, or cast, stones at; to pelt with stones; to stone*.

λίθος, ου, m. *A stone*.

(λικμ-άω -ω), f. λικμήσω, v. a. [λικμ-ός, "a winnowing-fan"; i. e. a broad basket in which the newly threshed corn was placed and then thrown towards the wind in order that the chaff might be blown away from the grain] ("To use a λικμός to"; hence, "to separate the grain from the chaff, to winnow"; hence, "to scatter like chaff"; hence, in Gr. Test., with accessory notion of destruction) *To crush and (then) scatter like the chaff*.

λίμός, οῦ, m.: 1. *Hunger*.—2. *Famine*.

λίον, ου, n. *Flax*.

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale*.—2. *Speech, discourse, word* (plur. words, conversation, etc.).—3.: a. *A word*.—b. *Word*, i. e. doctrine which is declared by teaching, etc.—4. As being the subject of talk or conversation: *A thing, matter*.—5. *Command, order, precept*, as something declared by speaking.—6. *An account of a thing, etc.*; xii. 36.—7. *A reckoning*; xxv. 19.



λοιμός, *ov*, m. *A plague, pestilence.*

λ(α)ίπ-ός, ἡ, όν, adj. [strengthened fr. λιλ, root of λείπω, "to leave"] 1. *Left, remaining, out of a number:—oi λειποί, those who are, etc., left; the rest.*—2. Of time: *Remaining, remainder of;—at xxvi. 45 τὸ λοιπόν is an adverbial expression = henceforward; i. e. without being again awake for a time.*

λύκ-ος, *ov*, m. *A wolf* [acc. to some, akin to Sans. root *LUP*, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vrīka*, "a wolf"; fr. root *VRACCH*, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

λύπ-έω -ώ, (f. λύπησω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λύπ-έομαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved; to sorrow, etc.*

λύ-τρον, *τρον*, n. [λύ-ω, "to pay"] ("That which is paid"; hence) *A ransom.*

λύχν-ια, *ias*, f. [λύχν-ος, "a lamp or light"] ("A thing pertaining to λύχνος"; hence) *A lamp-stand* (translated in the English Version "a candlestick").

λύχ-νός, *νός*, m. ("The

shining thing"; hence) *A lamp, a light* [akin to Sans. root *RUCH*, "to shine"; cf. λευκός].

λύ-ω, f. λύσω, p. λέλύκα, 1. aor. ἔλυσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy, whether literally or figuratively.*—3. Of a commandment, etc.: *To break, violate.*—Pass.: λύ-ομαι, p. λέλύμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root *LŪ*, "to cut"].

\*Μαγδάλ-α, n. indecl. *Magdala*; see Μαγδαληνή.

Μαγδ-αλ-ηνή, *ηνης*, f. adj. [Μαγδάλ-α, "Magdala" (now "the village of Mejdol"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

μάγ-ος, *ov*, m. ("A Magus, or Magian," one of the Median tribe of the Μάγοι; hence, in an especial force) *A priest, or wise man, of the Magi, who interpreted dreams.*

μάθετε, 2. pers. plur. 2. aor. imperat. of μαθαίνω.

μάθητευθείς, *είσα, έν*, P. 1. aor. pass. of μαθητεύω.

(μαθητ-εύω), 1. aor. ἐμάθητευσά, v. n. and a. [μαθητ-ής, "a disciple"] 1. Neut.: With Dat.: *To be a disciple to or*

of; xvii. 57.—2. Act.: a. *To make a disciple or disciples of; to teach, instruct, etc.*; xviii. 19.—b. Pass.: 1. aor. ἐμαθήτευθην, *To be instructed, etc.*; xiii. 52.

μαθ-ητής, ητοῦ, m. [μανθ-ἄνω, "to learn"; through root μαθ] ("A learner"; hence) *A disciple*; esp. a disciple of Christ.

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy.*

μακράν; see μακρός.

μακρο-ῶν, adv. [μακρ-ός, "long"; hence, "far"] *From afar*;—often preceded by ἀπό; see ἀπό, no. 11.

μακροθύμ-ειω -ω, 1. aor. ἐμακροθύμησα, v. n. [μακρ-όθυμ-ος, "long-suffering, patient"] With ἐπὶ and Dat. of person: *To be long-suffering, or forbearing, towards; to be patient with.*

μακροθύμῃσιν, 1. aor. imperat. of μακροθυμέω.

μακ-ρός, ρά, ρόν, adj.: 1. *Long*, whether in space or time.—Adverbial expression: Acc. neut. plur.: μακρά, *Long, to great length*.—2. *Far, far off, distant*.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root MAH, originally MAḠH, "to be great"].

μαλᾶκ-ία, ιας, f. [μαλᾶκ-ός, "soft"] ("The state, or quality, of the μαλᾶκός"; hence,

"softness"; hence) *Weakness, sickliness, disease.*

μαλᾶκός, ή, όν, adj. Of garments: *Soft* to the touch; *delicate, fine, etc.*;—at xi. 8 supply ἱμάτια with μαλᾶκδ.

μαλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"] 1. *More, in a higher degree.*—

2. *Rather, in preference, etc.* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH; see μακρός].

\*μαμωνάς, ᾱ, m. ("Riches") *Mamon* or *Mammon*; i. e. *wealth, riches*;—in Gr. Test. used always in bad sense.

\*Μανασσῆς, οῦ, (Acc. Μανασσῆ, i. 10) m. ("Causing to forget") *Manasses, or Manasseh*, son of Hezekiah, king of Judah, who ascended the throne about B.C. 699; 2 Kings xxi. 1 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

μανθᾶνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MAH, "to churn"; hence, "to agitate" in the mind].

μαργαρίτης, ον, m. *A pearl.*

\*Μάρια, ας, f. ("Rebellion") *Mary*: 1. The mother of Jesus.—2. The sister of no. 1 (see John xix. 25), the wife of Clēpas (otherwise Clōpas and

Cléopas), and the mother of James the Less and Joses.—3. The Magdalene; see *Μαγδαληνή*.—4. The sister of Martha and Lazarus.

*μαρτυρ-έω -ῶ*, f. *μαρτυρήσω*, p. *μεμαρτύρηκα*, v. n. [*μάρτυς*, *μάρτυρ-ος*, "a witness"] ("To be a *μάρτυς*"; hence) *To witness, to bear witness or testimony*.

*μαρτυρ-ιον, ιου*, n. [id.] ("A thing pertaining to a *μάρτυς*"; hence) *Testimony in general, proof*.

*μάρ-τυς*, *τύπος*, m. ("One who remembers"; hence) *A witness, as one who relates what he remembers* [akin to Sans. root *स्मृ*, "to remember"].

*μαστιγ-ώω -ῶ*, f. *μαστιγώσω*, l. aor. *ἐμαστιγώσα*, v. a. [*μάστιξ*, *μάστιγ-ος*, "a scourge"] *To scourge with rods, etc.*

*μάστιξ*, *ίγος*, m. ("A scourge" as an instrument of punishment; hence) *A plague, sickness, etc., as a cause of pain, etc., to the body*.

*μάτην*, adv. *In vain, fruitlessly, to no purpose* [akin to *μάτην*, "a fault"].

\**Ματθαῖος*, *ος*, m. ("Gift of Jehovah") *Matthew*, named also Levi, the son of Alphæus, one of the twelve Apostles. Before his call to be a follower of Jesus, he was a Publican, or collector of public taxes.

\**Ματθάν*, m. indecl. *Matthan*; son of Eleazar, and an ancestor of Joseph the husband of the Virgin Mary; i. 15.

*μάχ-αιρα*, *αίρας*, f. *A sabre or sword* [like *μάχ-ομαι*, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

*μεγᾶλ-υνω*, v. a. [*μέγας*, *μεγᾶλ-ου*, "great"] ("To make *μέγας*"; hence) *To make great or large; to enlarge*.

*μέγ-ας*, *ἄλη*, a, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of importance, etc.: *Great, important, etc.* ~~Comp.~~ Comp.: *μείζων*; (Sup.: *μέγιστος*) [from same root as *μακ-ρός*; see *μακρός*].

*μέθυ-ω* (found only in pres. and imperf. and pres. part.), v. n. [*μέθυ* (found only in nom. and acc.), "wine"] ("To have *μέθυ*"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine*.

*μείζων*, *ον*, comp. adj.; see *μέγας* at end.

*μείνατε*, 2. pers. plur. 1. aor. imperat. of *μένω*.

**μέλας, μέλαινα, μέλαν**, adj. *Black* [akin to Sans. *mala*, "dirty"].

**μέλει**; see **μέλω**.

**μέλι**, ἵτος, n. *Honey*.

**μέλλω**, imperf. **ἐμελλον** and **ἡμελλον**, f. **μελλήσω**, (1. aor. **ἐμέλλησα**), v. n.: 1. With Inf.: *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "*will*."—2. P. pres.: Of time: *About to be, future*.

**μέλος, εὖς οὖς** (mostly plur.), n. *A limb, member*.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **ἐμέλησα**, v. n. *To be an object of care or interest*.)

—In Greek authors generally, and always in Gr. Test.) Impers.: **μέλει**, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xxii. 16 **μέλει** contains its Subject within its own meaning: viz. **μέλημα**.

**μέν**, conj. *Indeed, on the one hand*:—**μέν . . . δέ**, *on the one hand . . . on the other hand*.

**μένω**, f. **μενῶ**, (p. **μεμένηκα**), 1. aor. **ἐμείνα**, v. n. *To wait, remain*.

(**μερ-ῖω**, f. **μερίῳ**), 1. aor. **ἐμέρισα**, v. a. [**μέρ-ος**, "a part"] *To part, divide*.—Pass.: **μεριζομαι**, p. **μεμερίσμαι**, 1. aor. **ἐμερίσθην**, (1. fut. **μερισθήσομαι**).

**μέρ-ιμινα**, (**μνης**, f. ("A remembering" with grief or sorrow; hence) *Care, anxiety, solicitude* [akin to Sans. root **SMRI**, "to remember"; the causative form of which, **smdr-aya**, means "to cause to remember with grief"]).

**μεριμν-άω -ῶ**, f. **μεριμνήσω**, (p. **μεμερίμνηκα**), 1. aor. **ἐμερίμνησα**, v. n. [**μέριμν-α**, "care"] ("To have **μέριμνα**"; hence) *To be careful or anxious*.

**μεριμνήσῃτε**, 2. pers. plur. 1. aor. subj. of **μεριμνῶ**.

**μέρ-ος, εὖς οὖς**, n. [**μερ**, root of obsol. **μεῖρω**, "to portion out"] ("That which is portioned out"; hence) 1. *A part*.—2. *A share, portion*.

**μέσον, οὖ**; see **μέσος**.

**μέσ-ος, η, ον**, adj. *Middle*.—As Subst.: **μέσον, οὖ**, n. *The middle, the midst* [akin to Sans. *madh-yas*, "middle"; cf., also, Lat. *med-ius*].

**μεστός, ἡ, όν**, adj. With Gen.: *Full of, filled with*.

**μετά** (before a soft vowel **μετ'**, before an aspirated vowel **μεθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with*.—b. *In the midst of, amid*.—2. With Acc.: *After*.

**μετᾶ-βαίνω**, f. **μετᾶ-βήσομαι**, p. **μετᾶ-βέβηκα**, 2. aor. **μετέβην**, v. n. [**μετά**, denoting "change"; **βαίνω**, "to go"] 1. *To go, or pass, from one*

κλί-νω, (f. κλινῶ), p. κέ-κλικα, 1. aor. ἐκλίνα, v. a.: 1. *To bend, incline, bow.*—2. *To lay down, lay, recline* [akin to Sans. root  $\sqrt{\text{cri}}$ , “to lean”].

κλοπ-ή, ἥς, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, “to steal”] *A stealing, theft.*

κοδράντ-ης, ου, m. [Gr. form of Lat. *quadrans*, *quadrant-ia*, “the fourth part” of anything; hence, “the fourth part of the Roman copper coin the *as*,” originally worth much about the same as the Roman silver coin the *denarius*, i. e.  $8\frac{1}{2}d$ . English; hence, as *δηνάριον* is translated “a penny” in the English Version; so *κοδράντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than *2d*. English.

κοιλ-ία, ἱας, f. [κοιλ-ος, “hollow”] (“The condition or quality of the κοίλος”; hence, “hollowness”; hence) 1. *The hollow of the belly, the belly.*—2. *The womb.*

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: “To put, or lull, to sleep”).—2. Pass.: κοιμάσμαι -μῶμαι, p. κεκοιμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To be put to sleep.*—b. *To fall asleep, to sleep*;—at xxvii. 52 used of the departed saints [akin to Sans.

root  $\sqrt{\text{ci}}$ , “to lie down”; whence also *κεῖμαι*].

κοινῶ -ῶ, (f. κοινῶσω), 1. aor. ἐκοινῶσα, v. a. [κοιν-ός, “common”: hence “defiled”] (“To make, or render, κοιν-ός”; hence) *To defile, pollute, render morally unclean.*

κοινω-νός, νοῦ, m. [lengthened fr. κοينو-νός; fr. κοινῶ-ω, “to make common” with another; hence, “to share”] (“A sharer”; hence) *A partner, comrade, companion*, etc.

κόκκ-ινος, ἰνη, ἴνον, adj. [κόκκ-ος, “the scarlet-oak”] (“Of, or belonging to, κόκκ-ος”; hence) *Scarlet.*

κόκκος, ου, m. *A grain* of a herb, etc.—N.B. This word is distinct from that from which κόκκινος is formed.

κολᾶφ-ίζω, 1. aor. ἐκολᾶφ-ῖσα, v. a. [κόλαφ-ος, “a buffet or cuff”] (“To give a κόλαφ-ος to” one; hence) *To buffet, cuff*, etc.

κολλῦβ-ιστής, ἰστοῦ, m. [κόλλῦβ-ος, “the rate of exchange”] (“One who makes, or fixes, the rate of exchange”; hence) *A money-changer.*

(κομίζω, f. κομίσω and κομῖω, p. κεκόμικα), 1. aor. ἐκόμισα, v. a.: 1. *To carry, bring*, etc.—2. Mid.: κομίζομαι, f. κομίσομαι and κομίσουμαι, 1. aor. ἐκομίσάμην, *To get, or receive, back for one's*

*self, etc.; to recover a sum of money, etc.*

κοι-άω -ᾶ, p. pass. κεκοι-άμαι, v. a. [κοι-α, "plaster, stucco"] *To plaster; or stucco, over.*

κον-ι-ορ-τός, τοῦ, m. [κόν-ις, "dust"; (i) connecting vowel; ὀρ-νύμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust* which has settled on, or adhered to, a person while walking.

(κοπ-ᾶζω, f. κοπᾶσω, p. κεκοπᾶκα), l. nor. ἐκοπᾶσα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) Of the wind: *To spend its force; to lull, abate, cease.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, l. nor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*;—at vi. 28 κοπιᾶ (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαι, f. κόψομαι, l. nor. ἐκοψάμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-ᾶσιν, ἄσιν, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβανᾶς, οὔ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem; xvii. 6.*

κοσμ-έω -ᾶ, f. κοσμήσω, p. κεκόσμηκα, l. nor. ἐκόσμησα, v. a. [κόσμ-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμέομαι -οῦμαι, p. κεκόσμημαι, l. nor. ἐκοσμήθην, l. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, ιας, f. [Gr. form of Latin custōdia] *A guard of soldiers.*


κόφινος, ου, m. *A basket.*

κράζω, f. κερκράζομαι and κρᾶζω, p. κέκρᾶγα, l. aor. ἔκραξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root कर्मु, "to cry out"].

κράνιον, ου, n. *A skull* [akin to κράα, and Sans. cīras, "a head"].

κράσπεδον, ου, n. *The hem or border of a garment.*

κράτ-έω -ᾶ, f. κρᾶτήσω, p.

rank, importance: *Little*.—As Subst.: μικροί, ὧν, m. plur. *Little ones*; a term employed by Jesus at x. 42 to denote his disciples.—b. As a modified superlative: *Least*; xi. 11.—3. Of time: *Little, short, brief*;—at xxvi. 73 with μικρόν supply χρόνον, *after a little while or a short interval*.—4. Of space or distance: *Little, short*;—adverbial neut. μικρόν, *a little*; i. e. *for a short distance*; xxvi. 39.  Comp.: μικρότερος; (Sup.: μικρότατος).

μῖλλον, ου, n. [= Lat. mille or milliarium] *A Roman mile*.

μι-μνή-σκομαι, (f. μνήσσομαι), p. μέμνημαι, 1. aor. ἐμνήσθην, v. mid. *To call to mind, remember*;—at xxvi. 75 folld. by Gen. as Object [akin to Sans. root MNÂ, “to remember”].

μισ-έω -ῶ, f. μίσῃσω, p. μεμίσῃκα, 1. aor. ἐμίσησα, v. a. μίσ-ος, “hatred” (“To have μίσος of or towards”; hence) *To hate*.—Pass.: μισ-έομαι -οῦμαι, p. μεμίσῃμαι, (1. aor. ἐμίσησθην, 1. f. μίσῃθήσομαι).

μισθός, οὔ, m. (“Wages, pay”; hence, with accessory notion of giving) *Reward, recompense*.

(μισθ-όω -ῶ, f. μισθώσω, p. μεμισθώκα, v. a. [μισθ-ός, “hire”] 1. *To let out for hire*).—2. Mid.: (μισθ-όομαι,

-οῦμαι, f. μισθώσομαι), 1. aor. ἐμισθώσαμην, *To hire for one's self, etc.*—N.B. In the Gr. Test. the word occurs only at Matt. xx. 1; 7, and each time in 1. aor. mid.

μνη-μεῖον, μέλου, n. [μνη, root of μι-μνή-σκω, “to remind”] (“That which reminds”; hence) *A tomb, monument*, as a memorial of the dead; cf. Lat. mōn-umentum, fr. mōn-eo.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. a. [μνήμων, μνήμων-ος, “mindful”] (“To be μνήμων”; hence) *To bear in mind, recollect, remember*.

μνημό-συνον, σύνου, n. [for μνημόν-συνον; fr. μνήμων, μνήμων-ος, (in act. force) “reminding”] (“The reminding thing”; hence) *A memorial, record, remembrance*.

μνησθῆς, 2. pers. sing. 1. aor. subj. of μιμνήσκομαι.

μόδιος, ου, m. [Gr. form of Lat. modius; a Roman dry measure equal to about “a peck” English] (“A modius or peck”; hence) *A measure or vessel containing the above quantity; a peck measure*; in the English Version translated *bushel*.

μοί, dat. sing. of ἐγώ.

μοιχ-ᾶς, αἰδῶς, f. [μοιχ-ός, “an adulterer”] *An adulteress*.—As Adj.: *Adulterous*.

μοιχ-έσθαι, ἔσθαι, v. mid. [id.] ("To be a μοιχός"; hence) *To commit adultery.*

μοιχε-ία (trissyll.), ἴα, f. [μοιχε-ύω (trissyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. n. [μοιχ-ός, "an adulterer"] *To be an adulterer, to commit adultery.*

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only.*

μόνος, η, ον, adj. *Only, alone.*

μον-όφθαλμ-ος, ον, adj. [μόν-ος, "only"; ὀφθαλμ-ός, "an eye"] *Having an only eye, having only one eye.*

μοῦ, gen. sing. of ἐγώ.

μύλ-ος, ον, m. [μύλ-η, "a mill"] ("A thing—here, stone—pertaining to a mill"; hence) *A mill-stone.*

μυλ-ών, ὄνος, m. [μύλ-ος, "a mill-stone"] ("That which has a μύλος"; hence) *A mill.*

μύριοι, αι, α, num. adj. plur. *Ten thousand.*

μῦρον, ον, n. *An unguent, sweet ointment, of any kind.*

μυστήρ-ιον, ἱον, n. [obsol. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery.*

(μωρ-αίνω, f. μωρᾶνῶ), 1. aor. ἐμώρᾶνα, v. a. [μωρ-ός, "foolish"] ("To make μωρός";

hence) 1. Act.: *To make foolish.*—2. Pass.: (μωρ-αίνομαι, p. μεμώραμαι and μεμώρημαι), 1. aor. ἐμωράνθην (1. fut. μωρανθήσομαι), ("To be made foolish"; hence) *Of salt: To become insipid, lose savour.*

μωρανθῆ, 3. pers. sing. 1. aor. subj. pass. of μωραίνω.

μωρός, ὁ, ον, adj. *Foolish.*

\*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

\*Ναασσών, m. indecl. *Naasson*; son of Aminadab, and an ancestor of Joseph the husband of the Virgin Mary; i. 4.

Ναζαρέτ, f. indecl. *Nazareth* (now *En-Názirah*); a city of Galilee.

Ναζωρ-αῖος, αἰα, αἶον, adj. [for Νάζαρ-αῖος; fr. Νάζαρ-ά, another form of Νάζαρέτ; see Νάζαρέτ] *Of, or belonging to, Nazara or Nazareth; Nazarene.*—As Subst.: Νάζωραῖος, ον, m. *A man of Nazara or Nazareth; a Nazarene.*

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

νᾶ-ός, οὔ, m. [for ναι-ός; fr. ναι-ω, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place,



abode"; but in use restricted to a dwelling for a god; hence)  
1. *A temple*.—2. a. *The temple at Jerusalem*.—b. *The inner temple at Jerusalem, i. e. the Holy of Holies; xxvii. 51.*

νεανί-σκος, σκου, m. (dim., only in form) [νεανί-ας, "a youth"] *A youth, young man.*

νεκ-ρός, ρού, m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly): *The dead*.—2. *A dead body, a corpse* [akin to Sans. root ना॒, "to perish"; in part. perf. pass. "dead"].

νέ-ος (i. e. νέ-ος), α, ον, adj. *New* [akin to Sans. नव-*a*, "new"; cf. Lat. *nōvus*].

νε-ότης, ότης, f. [νέ-ος, "new"; hence, "young"] ("The state, or condition, of the νέος"; hence) *Youth, early years.*

νεφ-έλη, έλης, f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. ना॒bh-*as*, "the sky, the atmosphere"].

\*Νεφθάλιμ, m. indecl. ("My wrestling") *Nephthalim* or *Nephthali*, (the sixth son of the patriarch Jacob; hence) *the tribe of Nephthalim.*

νή-θω (another form of νέ-ω, f. νήσω), v. n. *To spin* [akin to Sans. root ना॒ह, "to bind"].

(νήπ-ιος, ἴα, ἴον, also, ἴος,

ἴον), adj. [for νη-έπ-ιος; fr. νη (an inseparable prefix), "not"; έπ-ος, "a word"] ("Pertaining to not a word"; hence, "not speaking."—As Subst.: νήπιος, ον, m. ("One not speaking"; hence) *Infant, babe.*

νηστε-ία (trisyll.), ἰας, f. [νηστε-ύω, "to fast"] *Fasting.*  
νήστεις, contr. masc. acc. plur. of νήστis.

νηστ-εύω, f. νηστεύσω, 1. aor. ένήστευσα, v. n. [νήστ-ις, "not eating, fasting"] ("To be in a state of νήστis"; hence) *Not to eat, to fast.*

νήσ-τις, ἴος or ἴως, adj. [for νή-εδ-τις; fr. νή, "not"; έδ-ω, "to eat"] ("Not eating"; hence) *Without food, fasting.*

νικ-ος, εος ον, n. [νικ-άω, "to conquer"] *Conquest, victory.*

Νινευί-της, ἴτου, m. [Νινευί, "Nineveh"] *A man of Nineveh, a Ninevite.*

νίπ-τω, (f. νίψω), 1. aor. ένιψα, v. a.: 1. Act.: *To cleanse by washing, to wash*.—2. Mid.: νίπ-τομαι, f. νίψομαι, 1. aor. ενιψάμην, *To cleanse by washing, to wash, for one's self or on one's own part* [prob. akin to Sans. root नि॒, "to cleanse"; cf. the earlier form of the word, νί[ω].

νίψαι, 2. pers. sing. 1. aor. imperat. mid. of νίπτω; vi. 17.

νο-έω -ῶ, (f. νοήσω, p. νοήκα), 1. aor. ἐνόησα, v. n. [νό-ος, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand.*

νομ-ίζω, (f. νομίσω, Attic νομίω, p. νενόμικα), 1. aor. ἐνόμισα, v. a. [νόμ-ος, "a custom"] ("To hold, or own, as a custom"; hence, "to hold, own, or recognize, as"; hence) Folded by δτι: *To hold, deem, consider, think, etc., that.*

(νομ-ικός, ἰκῆ, ἰκόν, adj. [νόμ-ος, "law"] ("Of, or pertaining to, νόμος"; hence, with especial reference to the Jews, "of, or pertaining to, the law" of Moses.—As Subst.:) νομικός, οὔ, m. ("One pertaining to the law of Moses"; i. e.) *A lawyer as one expounding, etc., the law.*

νόμισμα, μάτος, n. [for νομιδ-μα; fr. νομίζω (= νομιδ-σω), "to use customarily"] ("That which is customarily used"; hence) *A current coin*:—τὸ νόμισμα τοῦ κήνσου, *the current coin of the poll-tax*, i. e. in which the poll-tax was paid; and so, *the tribute money as paid to the Romans*, xxii. 19; see κήνσος.

νόμ-ος, ου, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence,

"a law, ordinance"; hence) *The Mosaic Law.*

νόσος, ου, f. *Sickness, disease.*

νοσσο-λον, λου, n. dim. [contr. fr. νεοσσο-λον; fr. νεοσσο-ός, "a young bird, a nestling"] *A little nestling; of domestic fowls, a little chicken.*

νότος, ου, m.: 1. *The South wind.*—2. *The South.*—3. *The South country, the South; see βασιλισσα.*

νύμφη, ης, f. *A bride, a young wife.*

νυμφ-ιος, ιου, m. [νύμφ-η, "a bride"] ("One appertaining to a νύμφη"; hence) *A bridegroom, a husband.*

νυμφ-ών, ὄνος, m. [id.] ("A thing—here, room—having the νύμφη"; hence) *A bridal-chamber, bride-chamber*:—υἱοὶ τοῦ νυμφῶνος, *sons of the bride-chamber* (called by the Greeks νυμφ-αγωγοί, *leaders of the bride*), i. e. friends or relatives who conducted the bride from her home to her husband's house.

νῦν, adv. *Now*:—ἕως τοῦ νῦν, *until the present time* [akin to Sans. nu or na, "now"].

νύξ, νυκτός, f. *Night*:—νυκτός, *by night*, Gen. of time "when," ii. 14, etc.:—τρεῖς ἡμέρας καὶ τρεῖς νύκτας, *during (or for) three days and three nights*, Acc. of "Duration of

time," xii. 40 [akin to Sans. *niçā*, "night"; *naktam*, "by night"].

(*νυστάζω*, f. *νυστάσω* and *νυστάξω*, 1. aor. *ἐνύστασα* and) *ἐνύσταξα*, v. n. *To nod in sleep; to nap, slumber* [akin to *νέω*, "to nod"].

\**Nûe*, m. indecl. ("Rest" or "Comfort") *Noah*; son of Lamech. At xxiv. 37, 38 St. Matthew refers to the Deluge; for account of which see Gen. vi.—ix. The date of the Deluge is usually assigned to B.C. 2348.

*ξένος*, ου, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence, "a foreigner, stranger"; hence) *A stranger* in general.

(*ξηρ-αίνω*, f. *ξηράνω*), 1. aor. *ἐξήρανα*, v. a. [*ξηρ-ός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: *ξηρ-αίνομαι*, p. *ἐξήραμμαι*, 1. aor. *ἐξηράνθην*, (1. f. *ξηρανθήσομαι*): Of a tree, plant, etc.: *To be dried up; to be withered, to wither away*.

*ξη-ρός*, ρά, ρόν, adj.: 1. *Dry*.—As Subst.: *ξηρά*, ἄς, f. *The dry land* as opp. to "the sea"; xxiii. 15.—2. *Dried up, withered*.

*ξύλον*, λου, n. [*ξύ-ω*, "to

scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

1. *ὁ, ἡ, τό*, definite article:

1. With Subst.: a. To point out (a) Some particular person or thing:—*τὰ ὄρη*, *the mountains*, i. e. those of Judæa, xiv. 16.—(b) Some person or thing before mentioned:—*τοὺς ἄρτους*, xiv. 19, refers to *πέντε ἄρτους*, xiv. 17.—(c) What belongs, etc., to one:—*τοὺς μαθητάς*, *his disciples*, xiv. 22.—(d) The collected members of a class:—*οἱ ἄνθρωποι*, *men* in general, v. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—*ὁ ἥλιος*, *the sun*, xiii. 43, etc.; but at xiii. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity: *ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may be seen most notably in St.

Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name.—2. To denote the whole of a class:—a. Sing.: With attributive adj. folld. by subst.: *ὁ ἀγαθὸς ἄνθρωπος, the good man, i. e. every good man, xii. 35.*—b. Plur.: With adj. used as subst.: *οἱ πτωχοί, the poor, i. e. all who are poor, v. 3.*—3.: a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*τὸ φαγεῖν, xv. 20: εἰς τὸ σταυρῶσαι, xxvii. 31.*—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause":—*τοῦ ἀπολέσαι, in order to destroy, ii. 13: τοῦ σπείρειν, in order to sow, xiii. 3.*—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, or mother of such person:—*Ἰάκωβος ὁ τοῦ Ἀλφαίου (supply υἱός), James the son of Alphaeus, x. 3: ἐκ τῆς τοῦ Οὐρίου (supply γυναικός), from the wife of Urias, i. 6.*—5. With participles = Lat. *is, etc., qui, he, etc., who, etc.*:—*ὁ ποιῶν, he that doeth, vii. 21: οἱ βόσκοντες, they who fed (or were feeding), viii. 33: τὸ ῥηθέν, that which was spoken, i. 22.*—6. With Adverbs the art. forms, a. An adjectival expression:—*εἰς τοὺς κύκλῳ*

*ἀγροῦς, into the surrounding country, vi. 36.*—b. A complex noun:—*τὸ πέραν, (that which is beyond, i. e.) the other side, viii. 18: ἡ ἀβύρ, the morrow, vi. 84: οἱ ἐκεῖ, those who were there, xxvi. 71.*—7. Masc. art. plur. with *σύν* and *Dat., μετὰ* with *Gen.* or *περὶ* with *Acc.*, of the name of a person or of a pron. referring to a person, denotes that person's followers, *etc.*:—*οἱ μετ' αὐτοῦ, those with him, i. e. his followers or disciples, xii. 3.*—8. The neut. art.: a. With dependent *Gen.* denotes *the thing, etc., of, or pertaining to, a person, etc.*; e. g. *τὰ τοῦ Θεοῦ, xvi. 23.*—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out*:—*τὰ ἐκ τῆς οἰκίας, the things out of the house (that are in it), xxiv. 17.*—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause:—*ὁ δὲ Ἰησοῦς εἶπε τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, and Jesus said, Thou shalt not kill, thou shalt not commit adultery, xix. 18.*—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an

abstract notion:—τὸ ἀγαθόν, "goodness," xix. 17. — 11. Joined to a Nom. in the place of a Voc.:—*val*, ὁ πατήρ, *yea* (or *even so*), *father*, xi. 26 [akin to Sans. *sa*, "one"].

2. ὁ, ἡ, τό, demonstr. pron. *He, she, it* [akin to Sans. *ta*, "he, she, it"].

ὁδ-ηγ-έω -ῶ, f. ὁδηγήσω, 1. aor. ὁδήγησα, v. n. [ὁδ-ός, "a way;" ἡγ-έμαι, "to lead"] *To lead on the way; to lead, guide, etc.*

ὁδ-ηγ-ός, οὐ, m. [ὁδ-ηγ-έω, "to lead or guide"] *A leader, a guide.*

ὁδ-ός, οὐ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative. — 2. *A journey*, etc. [akin to Sans. root *śad*, in force of "to approach"].

ὁδούς, ὄντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἐδού-ς for ἐδόντ-ς, fr. ἔδων, ἔδοντ-ος, part. pres. of ἔδω, "to eat"; cf. Sans. *dantas*, "a tooth"]

ὁδύρ-μός, μου, m. [ὁδύρ-ομαι, "to bewail"] *A bewailing; lamentation, wailing, etc.*

\*Οζίας, ου, m. ("Might of Jehovah") *Ozias* (*Uzziah*, *Ahaziah*, *Azarias*, or *Azariah*); king of Judah. He ascended the throne B.C. between 811—809.—N.B. By

St. Matthew Ozias is called the son of Joram (*i. e.* Jehoram). By reference, however, to 2 Kings xv. 1 (where he is called Azariah), it will be seen that he was the son of king Amaziah; while from 2 Kings xiv. 1 it appears that Amaziah was the son of king Joash (or Jehoash, as his name appears from 2 Kings xii. 2); that Joash (2 Kings xi. 2) was the son of Ahaziah; that Ahaziah (2 Kings viii. 25) was the son of Jehoram (or Joram as St. Matthew calls him); and that Jehoram (1 Kings xxii. 50) was the son of (Josaphat or) Jehoshaphat. Ozias, therefore, was not the son, but the great-great-grandson of Joram. The probable explanation of this is that it was a practice with the Jews to distribute genealogies into divisions, each division consisting of some favourite or mystical number, and that to this end they either omitted, or repeated, so many generations as suited their purpose.

ἐ-θεν, adv. [ἐ-ς, "which"; *θεν*, inseparable particle denoting motion "from"] 1. *From which place, etc.; whence*. — 2. *From which cause, wherefore*; xiv. 7.

οἶδα, p. of εἶδω; see εἶδω.

οἶκ-τα, ἴα, f. [οἶκ-έω, "to

inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*—3. *Substance, property, family-means.*

οικί-ἄκος, ἄκη, ἄκον, adj. [οικί-α, "a house"] *Of, or belonging to, a house.*—As Subst.: οἰκῖᾱκος, οῦ, m. *One belonging to a house; a servant, domestic.*

οἰκ-ο-δεσπότης, δεσπότου, m. [οἰκ-ος, "a house"; (ο) connecting vowel; δεσπότης, "a master"] *A master of a house.*

οἰκ-ο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. ᾠκοδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*

οἰκοδομ-ή, ἥς, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building; i. e. a thing built; an erection, structure, etc.*

οἰκ-ος, ου, m. ("That in which one sits down"; hence) 1. *A house, abode, dwelling.*—2. *A house, race, family, etc.; x. 6, etc.* [akin to Sans. *veq-a*, "a house"; fr. root *vic*, "to sit down"; cf. Lat. *vic-us*].

οἰκουμένη, ης, f. [fem. of οἰκούμενος, "inhabited," used

as a Subst.] With art.: ("The inhabited land"; hence) *The world, the earth.*

οἶνος, ου, m. *Wine.*

οἶος, α, ου, adj. *Such as.*

δκν-ηρός, ηρά, ηρόν, adj. [δκν-ος, "sluggishness"] ("Pertaining to δκνος"; hence) *Sluggish, slothful, indolent.*

ὀλιγ-ό-πιστ-ος, ου, adj. [ὀλίγ-ος, "little"; (ο) connecting vowel; πιστ-ις, "faith"] *Having, or of, little faith.*

ὀλίγος, η, ου, adj.: 1. In number or amount: *Small, little; — Plur. Few.*—As Subst.: ὀλίγα, ων, n. plur. *Few things.*—2. Of distance: *Small, little, short.*—3. Of time: *Little, short.*

ὅλ-ος, η, ου, adj.: 1. *Whole, entire, complete.*—2. *The whole of that denoted by the subst. to which it is in attribution; all* [akin to Sans. *sam-a*, "all, whole, entire"].

ὅλ-ως, adv. [ὅλ-ος, "whole"] ("After the manner of the ὅλος"; hence) 1. *Wholly, altogether.*—2. With a pre-coding negative: *Not at all.*

ὀμ-νῶμι and ὀμ-νῶ, (f. ὀμῶμαι, later ὀμῶσω, p. ὀμῶμοκα), 1. aor. ὀμῶσα, v. n. *To swear; — at v. 84 ὀμῶσαι* (1. aor. inf.) is an "imperative inf."; i. e. an inf. used in the place of the imperat. to express a command, or wish,

that the person addressed would himself do, or not do, something. Such an inf. depends on a verb of wishing, or desiring, in the mind of the speaker, and further can only stand for the 2. pers. sing. (as here) or plur. [prob. akin to Sans. root *YAM*, "to restrain"].

*ὅμοιος, οἷα, οἷον*, adj. With Dat.: *Like or similar to* [akin to Sans. *sam-a*, in force of "like," etc.].

*ὅμοι-ῶν* -ῶ, f. *ὁμοιώσω*, 1. aor. *ὁμοίωσα*, v. n. [*ὅμοιος*, "like"] ("To make *ὅμοιος*"; hence) With Dat.: *To liken, compare, etc., to*. — Pass.: (*ὅμοι-όμαι* -οῦμαι, p. *ὁμοιωμαι*), 1. aor. *ὁμοιώθην*, 1. fut. *ὁμοιωθήσομαι*.

*ὁμοιωθήσομαι*, 1. fut. ind. pass. of *ὁμοιῶ*.

*ὁμοιώθητε*, 2. pers. plur. 1. aor. imperat. pass. of *ὁμοιῶ*.

*ὁμοί-ως*, adv. [*ὅμοιος*, "like"] ("After the manner of the *ὅμοιος*"; hence) *In like manner*.

*ὁμολογ-έω* -ῶ, f. *ὁμολογήσω*, (p. *ὁμολόγηκα*), 1. aor. *ὁμολόγησα*, v. n. [*ὁμόλογος*, "assenting"] ("To be *ὁμόλογος* to"; hence) 1. *To confess, make confession*. — 2. With Inf.: *To agree, or undertake, to do, etc.*

*ὁμῶσαι*, 1. nor. inf. of *ὁμνῶμι*.

*ὄναρ* (only in nom. and acc. sing.), n. *A dream, vision*.

*ὀνειδ-ίζω*, (f. *ὀνειδίσω* and *ὀνειδίω*, p. *ὀνειδίκα*), 1. aor. *ὀνειδίσα*, v. a. [*ὀνειδ-ος*, "reproach"] *To reproach, upbraid, revile*.

*ὄν-ικός, ἰκή, ἰκόν*, adj. [*ὄν-ος*, "an ass"] *Of, or pertaining to, an ass*:—*μύλος ὀνικός*, a mill-stone (pertaining to an ass, i. e.) turned by an ass, as being too large for manual labour; and hence implying one of a very large size.—As, however, *ὄνος* also means, in a derived force, "an upper mill-stone," it is supposed by some that *ὀνικός* means "pertaining to the upper mill-stone," and that it is employed with *μύλος* to denote which mill-stone is meant, viz. the upper, and not the nether or lower one.

*ὄνο-μα, μάτος*, n. [for *ὄγνο-μα*; fr. root *γνω*, short form of *γνω* (see *γι-γνώ-σκω* in *γι-νῶ-σκω*), with *ὄ* as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name by which a person or thing is known or distinguished*.—2. *Authority, power, command*.

*ὄνος, ον*, m. and f. *An ass*.

*ὄξ-ος, εος οὖς*, n. [*ὄξ-ύς*, "sharp"] ("That which is *ὄξύς*"; hence) *Sharp, or sour, wine; vinegar*.

ἐπισθε (before a vowel ἐπισθεν), adv. *Behind*;—at xv. 23 with follg. Gen.

ὀπίσω, adv.: Of place: 1. *After, behind*.—2. With Gen.: *After, or behind, one*.

ὅπου, adv.: Of place: *Where*:—ὅπου ἔδν; see 2. ἔδν, no. 2 [either akin to obsol. ὁπός = obsol. πός, akin to Sans. ka, "who"? or lengthened fr. ποῦ, "where"].

ὅπως, adv. [either fr. obsol. ὁπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. *In what way or manner; how*.—2. *That; in order that*.

ὁρᾶ-μα, μάτος, n. [ὁρᾶ-ω, "to see"] ("That which is seen"; hence) *A vision*.

ὁρᾶω -ω, f. ὁρῶμαι, p. ὁρᾶ-κα and ἑώρακα, v. a.: 1. Act.: a. *To see*.—b.: (a) *To see to, look to; i. e. to take heed, beware*.—(b) Imperat. pres. sing. and plur.: ὄρα, ὁρᾶτε, *Take thou, or ye, heed; see, beware*.—Foldd. by Subj.: (a) *Take heed, etc., that you, etc., do something*.—(β) With a negative: *Take heed, etc., that you, etc., do not*.—2. Mid.: (ὁράομαι -ώμαι), 1. aor. ὤψαμην (rare), *To see for one's self*.—3. Pass.: ὁράομαι -ώμαι, (p. ἑώραμαι and ὤμμαι), 1. nor. ὤφθην (and ἑωράθην, 1. f. ὀφθίσσεται and later ὁραθίσσεται), *To be seen, to appear*.

ὀργ-ή, ἥς, f. [ὀργ-ᾶω, in force

of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger*;—at iii. 7 of God's wrath against sin and sinners.

ὀργ-ίζω, f. ὀργίσω and ὀργιῶ, 1. aor. ὤργισα, v. a. [ὀργ-ή, "anger"] ("To cause to be in ὀργή"; hence) 1. Act.: *To anger, enrage*.—2. Pass.: (ὀργιζομαι, p. ὤργισμαι), 1. aor. ὤργισθην, (1. fut. ὀργισθήσομαι), *To be enraged, to be angry*.

ὀργισθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ὀργίζω.

ὀρί-ον, ον, n. [ὀρί-ος, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. *A border, frontier, limit*.—2. *A country, district, region*.

ὀρκ-ος, ος, m. [for Φέργ-ος; fr. Φέργ-ω = εἴργ-ω, "to shut in, restrain"] ("That which restrains"; hence, morally) *An oath as restraining a person from violating his word, etc.*

(ὀρμ-ᾶω -ω, f. ὀρμήσω, p. ὤρμηκα), 1. aor. ὤρμησα, v. n. [ὀρμ-ή, "a start, setting out"] ("To make a start, etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

ὀρνις, ἰδός, (m. and) f.: 1. *A bird*.—2. Of domestic fowls: *A hen*.

ὀρπός, εὐς οὐς, n.: 1. *A*



mountain.—2. Plur.: *A chain of hills; a mountain-ridge.*

(ὄρυσσω, ὀρύττω, f. ὀρύξω), 1. aor. ὤρυξα, v. n. and a.: 1. Neut.: *To dig*.—2. Act.: *To dig a place for.*

(ὄρχ-έσμαι -οῦμαι, f. ὄρχησμαι), 1. aor. ὥρχησάμην, v. mid. [prob. ὄρχ-ος, "a row" of trees] ("To stand, etc., in, or to form a row" for the purpose of dancing; hence) *To dance*, whether with others or by one's self.

ὅς, ἡ, ὅ, pron. demonstr. and rel.: 1. Demonstrative = οὗτος, *This, that*:—ὅ μὲν . . . ἄλλα δέ, *these (= some) seeds . . . and other seeds*; in each case supply σπέρματα, "seeds," from the preceding verb σπείρειν, "to sow":—ὅ μὲν . . . ὅ δέ . . . ὅ δέ, *to one (servant) . . . and to another (servant) . . . and to another (servant)*, xxv. 15; where with each ὅ supply δούλῳ.—2. Relative: *Who, which*:—ὅ (supply τόπου), adverbial gen. of place, *where*, xviii. 20:—ἐπάνω ὅ (supply τόπου), *above (or over) the place where*, ii. 9:—ἕως ὅ (supply χρόνου), *up to what time, or the time that; until*, i. 25.—a. By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends:—περὶ πάντων πράγματος, *ὅ ἐάν αἰτήσων-*

ται, for ὅ ἐάν, etc., xviii. 19; cf., also, xxiv. 50.—(b) Takes the subst. out of the demonstrative clause into its own clause and its own case:—λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, *οὗτος, etc.*, for λίθος οὗτος, ὃν, etc., xxi. 42.—b. The demonstrative pron. is frequently omitted before the relative, whether in the same, or a different, case:—ἰδεῖν ἃ βλέπετε for ἰδεῖν ἐκεῖνα, ἃ βλέπετε, xiii. 17:—οἶδε . . . ὧν χρεῖαν ἔχετε for ἐκεῖνα, ὧν, etc., vi. 8:—ἀλλ' οἷς ἡτοίμασται for ἀλλ' ἐκείνων (ἐστίν) οἷς, etc., xi. 24.—c. For ὅς ἐν, ὅς ἐάν, etc., see 2. ἐν and 2. ἐάν.—d. Sometimes a demonstrative pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—ὅ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, *whose fan—his, I mean—is in his hand*, where αὐτοῦ belongs to πτύον, not to χειρὶ, iii. 12 [prob. akin to Sans. rel. pron. *ya*, "who, which"]].

ὅσος, ἡ, ὅν, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*; for ὅσοι ἐν or ἐάν, see 2. ἐν, no. 2, and 2. ἐάν.—As Subst.: a. ὅσοι, ὅν, m. plur. *As many as*.—b. ὅσα, ὅν, n. plur. *As many things as, how many things*.

**ὀστέον**, *ov*, *n.* *A bone* [akin to Sans. *asthi*, "a bone"].

**ὅς-τις**, *ἡ-τις*, *δ-τι*, *pron.* indef., *rel.* and *interrog.* [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; *i. e.*) *Whoever, whatever person or thing.*—2. Relative: Referring to a definite person, *etc.*, but with a certain general notion attaching to it: *Who.*—3. Interrogative: *What?*

**ὀσφύς**, *vos*, *f.* *The hip, the loins.*

**ὅτ-αν**, *adv.* [*ὅτ-ε*, "when"; *αν*, indefinite particle] With *Subj.*, always in classical authors and mostly in *Gr. Test.*

**ὅτε**, *adv.* *When.*

1. **ὅ,τι**, *adv.* [adverbial neut. of *ὅστις*; see *ὅστις*, no. 8] *For what reason, why, wherefore.*—N.B. This word is written *ὅ,τι* and *ὅ τι*, to distinguish it from *ὅτι*, "that"; see following word.

2. **ὅτι**, *adv.* and *conj.*: 1. *Adv.*: a. *That.*—b. Used after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*λέγοντες ὅτι οὗτοι οἱ ἔσχατοι*, *saying, These last, etc.*, *xx. 12.*—2. *Conj.*: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

**ὅτου**, for *ὁὐτινος*, *gen. sing.* of *ὅστις*:—*ἕως ὅτου*, *sc. χρόνου*, (*until—or up to—whatever time; i. e.*) *while, as long as*, *v. 25.*

1. **ὅς**, *masc.* and *neut. gen. sing.* of *ὅς*.

2. **ὅς**, *as adv.* *Where*; see *ὅς*.

3. **ὅ** (before a consonant, *ὅκ* before a soft vowel, before an aspirated vowel *ὅχ*), *adv.*:

1. *Not*:—*οὐ μή* (with *Subj.*), *not by any means, by no means.*—2. Imparting to a word the very reverse of the meaning which such word has by itself:—*δύνάμει*, *to be able*; *οὐ δύνάμει*, *to be unable*; *θέλω*, *to be willing*; *οὐ θέλω*, *to be unwilling.*

**ὅταί**, *interj.* expressive of grief, *etc.* *Woe!*—In *St. Matthew* always folld. by *Dat.*

**οὐδὲμ-ώς**, *adv.* [*οὐδὲμ-ός*, "not even one, none"] ("After the manner of *οὐδὲμός*"; hence) *Not at all, in no wise.*

**ὅ-δέ**, *conj.* and *adv.* [*ὅ*, "not"; *δέ*, "and"] 1. *Conj.*: *And not, nor*:—*οὐδέ . . . οὐδέ*, *neither . . . nor*; *οὐ . . . οὐδέ*, *not . . . nor.*—2. *Adv.*: *Not even.*

**οὐδ-είς**, *οὐδε-μία*, *οὐδ-έν*, *adj.* [*οὐδ-έ*, "not even"; *είς*, "one"] *Not even one, not one.*—Adverbial neut.: *οὐδέν* (*cf. Latin nihil*), *In no respect,*

*not at all.*—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never*.

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; έτι, “any longer”] *No longer, no more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet*.

οὐρανός, ὅν (also, ὅς, ἰα, ἰόν), adj. [οὐρανός, “heaven”] *Of, or belonging to, heaven; heavenly*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

\*Οὐρίας, ον, m. (“Light of Jehovah”) *Ourias* (or *Uriah*); the husband of Bathsheba; 2 Sam. xi. 3 sqq.

οὖς, ὠτός, n. *An ear*.

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of οὐ.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.—2. (= οὐδέ) *Not even*.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—At x. 22 inserted after several intervening words in the case and gender of preceding Subject of the verb

for the sake of emphasis; cf., also, xviii. 4.—As Subst.: a. Masc.: οὗτος, *This man*;—Plur.: *These men, these*.—b. Neut.: (a) τοῦτο, *This thing, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὕτω-ος, “this”] *In this way or manner; thus, so*.

οὕχ; see οὐ.

οὕχι, a strengthened form of οὕχ; see οὐ.

ὀφειλ-έτης, έτου, m. [ὀφείλω, “to owe”] (“One who owes”; hence) *A debtor*.

ὀφειλ-ή, ἥς, f. [id.] (“An owing”; hence) *A debt*.

ὀφειλ-ήμα, ἡμάτος, n. [id.] (“A thing owed”; hence) *A debt*.

ὀφειλόμενος, η, ον, P. pres. pass. of ὀφείλω:—τὸ ὀφειλόμενον, *that which is owed, i. e. the debt*.

ὀφείλω, (f. ὀφειλήσω, p. ὀφείληκα), 1. aor. ὤφειλα, v. a. and n.: 1. Act.: *To owe*.—2. Neut.: *To be a debtor, i. e. to be bound to do, etc., according to one's oath*; xxiii. 16, 18.—Pass.: ὀφείλομαι.

ὀφ-θαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, “to see”] (“The seeing thing”; hence) *An eye*, whether actually or figuratively.

ὄφις, εως, m. *A snake, serpent* [prob. akin to Sans. *ahi*, “a snake”].

**δχλος**, ου, m. *A crowd, multitude, throng of people.*

**ὀψέ**, adv. *Late in the day, at or towards evening*;—at xxviii. 1 folld. by Gen.

**ὀψ-ιος**, ια, ιου, adj. [ὀψ-έ; see **ὀψέ**] ("Pertaining to **ὀψέ**; hence) *Towards the latter part of the day, drawing towards evening, late in the day or afternoon*—As Subst.: **ὀψια**, ιας, f. *The latter part of the day, late afternoon, early evening*; viii. 16, etc.

**ὀψομαι**, fut. ind. of **ὀπω**.

(**παγιδ-εύω**), 1. aor. **ἐπαγιδευσά**, v. a. [**παγίς**, **παγιδος**, "a trap, snare"] ("To take in a trap or snare"; hence) *To entrap, ensnare in conversation, etc.*

**παθαίν**, 2. aor. inf. of **πάσχω**.

**παιδ-ἄριον**, ἄριον, n. dim. [**παῖς**, **παιδ-ός**, "a child"] *A little child.*

**παιδ-ιον**, ιου, n. dim. [**παῖς**, **παιδ-ός**, "a child"] *A little, or young, child, whether male or female.*

**παιδ-ίσκη**, ἰσκηs, f. dim. [id.] *A little, or young, female child; a little, or young, girl; a maiden.*

**παῖς**, **παιδός**, m. (and f.) *A child, whether boy or girl.*

**παίω**, (f. **παίω** and **παίησω**, p. **πέταικα**), 1. aor. **ἐπαίσα**, *St. Matt.*

v. a. *To strike, smite, inflict blows upon.*

**πάλαι**, adv. *Long ago, long since.*

**πάλαι-ός**, δ, όν, adj. [**πάλαι**, "long ago"] ("Of, or belonging to, **πάλαι**"; hence) *Old*.—As Subst.: **παλαιά**, ών, n. plur. *Old things.*

**παλιγ-γεν-εσία**, εσίας, f. [for **παλιν-γεν-εσία**; fr. **πάλιν**, "again"; **γεν**, root of **γίγνομαι**, "to be born"] ("A being born again"; hence) In reference to a future state: With art.: *The renewal of life, i. e. the resurrection.*

**πάλιν**, adv.: 1. *Again, a second time*.—2. *Again, back again.*

**παρά**, prep. gov. gen., dat., and acc.: 1. With Gen.: *a. From*.—b. In inquiries: *Of a person, as to information proceeding from him*.—2. With Dat.: *a. Near, beside*.—b. *With*.—c. *Before, among, persons*.—3. With Acc.: *a. Beside, by the side of, near, by*.—b. *Near, at* [akin to Sans. **pard**, "away"].

**παρά-βαίω**, f. **παρά-βήσομαι**, p. **παρά-βέθηκα**, v. a. [**παρά**, "by or beyond"; **βαίω**, "to go"] ("To go by or beyond"; hence) Morally: *To transgress, break, a command, etc.*

**παράβολ-ή**, ήs, f. [for **παρά-βάλλ-ή**; fr. **παράβάλλ-ω**, "to

compare”] (“A comparing”; hence) 1. *A comparison, illustration.*—2. *A parable.*

παράγγειλας, ἄσα, αν, P. 1. aor. of παράγγελλω.

παρ-αγγέλλω, (f. παρ-αγγεῖλω, p. παρήγγελλα), 1. aor. παρ-ήγγειλα, v. a. [παρ-ά, “from”; ἀγγέλλω, “to convey a message”] (“To convey a message from” one; hence, “to pass the word” from soldier to soldier; hence) With Dat.: *To order, command, bid, give orders to.*

παρᾶ-γίνομαι, (f. παρᾶ-γενήσομαι), 2. aor. παρ-εγενόμην, v. mid. [παρᾶ, “near”; γίνομαι, “to be”] 1. *To be near, to be at hand.*—2. *To arrive, come up.*

παρ-ἄγω, (f. παράξω), v. n. [παρ-ά, “by”; ἄγω, “to lead”] (“To lead by”; hence, in reflexive or neut. force, “to lead one’s self by”; hence) *To pass by or along.*

παράδιδουσαι, pres. inf. pass. of παρᾶδιδωμι.

παρᾶδιδούς, οὔσα, όν, P. pres. of παρᾶδιδωμι.

παρᾶ-δίδωμι, f. παρα-δώσα, p. παρα-δέδωκα, 1. aor. παρ-έδωκα, 2. aor. παρ-έδων, (pluperf. without augment, παρα-δεδώκειν), v. a [παρᾶ, “from”; δίδωμι, “to give”] (“To give from” one’s self to another; hence) 1. *To give up, surrender, into the hands of*

another.—2. *To deliver up, betray.*—Pass.: παρᾶ-δίδομαι, p. παρα-δέδομαι, 1. aor. παρ-εδόθην, 1. f. παρα-δοθήσομαι.

παρᾶδοθῆναι, 1. aor. inf. pass. of παρᾶδιδωμι.

παρᾶδο-σις, σεως, f. [παρα-δίδωμι, “to hand down,” through a verbal root παραδο, i. e. παρᾶ and δο; see δίδωμι at end] (“A handing down”; hence) *A tradition.*

παρᾶδούς, δοῦσα, δόν, P. 2. aor. of παρᾶδιδωμι.

παρᾶδῶ, 3. pers. sing. 2. aor. subj. of παρᾶδιδωμι.

παρᾶδῶσω, fut. ind. of παρᾶδιδωμι.

παρᾶ-θαλάσσης-τος, ἴα, ἴον (also, -τος, ἴον), adj. [παρᾶ, “by, beside”; θάλασσα, “sea”] (“That is by, or beside, the sea”; hence) *Lying, or situate, on the sea-coast.*—N.B. The word occurs only once in the Gr. Test., viz. at iv. 13; and is there used with reference to the Sea of Galilee.

παρᾶ-κἀλέω-καλῶ, f. παρα-κἀλῶ and later παρα-καλέσω, 1. aor. παρ-εκάλεσα, v. a. [παρᾶ, “to”; καλέω, “to call”] (“To call to” oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*—3. *To comfort, console.*—Pass.: παρᾶ-κἀλέομαι, -κἀλοῦμαι, 1. aor. παρ-εκλήθην, 1. fut. παρᾶ-κληθήσομαι.

παράκληθῆναι, παράκληθ-  
σομαι, 1. aor. inf. and 1. fut.  
ind. pass. of παρᾶλλένω.

(παρ-ἄκούω, f. παρ-ἄκού-  
σομαι), 1. aor. παρ-ἤκουσα,  
v. a. [παρά, "beside"; hence,  
"amiss, wrongly"; ἀκούω, "to  
hear"] ("To hear amiss or  
wrongly"; hence) With Gen.:  
*To neglect to hear; to pay no  
heed to, to disregard, disobey.*

παρᾶ-λαμβάνω, f. παρᾶ-  
λήψομαι, 2. aor. παρ-έλαβον,  
v. a. [παρά, "from"; λαμβάνω,  
"to take"] ("To take from"  
the hands of another; hence)  
1. *To take to one's self, as a  
wife, or with one, as a com-  
panion, witness, etc.*—2. *To  
receive.*—Pass.: παρᾶ-λαμβ-  
ᾶνομαι, 1. fut. παρᾶ-ληφθή-  
σομαι.

παράλυτικός, τική, τικόν,  
adj. [for παραλυσ-τικός; fr.  
παράλυσις, "palsy, paralysis"]  
("Pertaining to παράλυσις";  
hence) *Affected with paralysis.*  
—As Subst.: παράλυτικός,  
οὐ, m. *One who has paralysis;  
a paralytic.*

παρᾶ-πορεύομαι, v. mid.  
[παρά, "past, by"; πορεύομαι,  
"to go"] *To go past or by;  
to pass along.*

παρά-πτω-μα, μάτος, n.  
[παρά, "beside"; πτω, a root  
of πίπτω, "to fall"] ("That  
which falls beside" the mark;  
hence, with reference to the  
divine requirements, "that

which misses" them; hence)  
*A sin, wickedness, whether  
from falling short of what  
God enjoins, or from trans-  
gressing it.*

παρασκευ-ή, ἡς, f. [παρα-  
σκευάζω, "to prepare," through  
verbal root παρασκευ] ("A  
preparing, preparation"; hence)  
Among the Jews: *Prepara-  
tion-time* or *Preparation-  
day*; i.e. the day on which  
preparation was made for the  
Sabbath day, which followed  
it, and on which work was not  
to be done.

παραστήσω, fut. ind. of  
παρίστημι.

παρᾶ-τίθημι, f. παρᾶ-θήσω,  
1. aor. παρ-έθηκα, v. a. [παρά,  
"beside"; τίθημι, "to put or  
place"] ("To put, or place,  
beside" a person; hence) With  
Acc. of thing and Dat. of  
person: *To lay before one;  
to put forth to one.*

παρᾶ-χρῆμα, adv. [= παρὰ  
τὸ χρῆμα, "beside the thing"]  
*On the spot, forthwith, im-  
mediately, straightway.*

παρεδόθην, 1. aor. ind. pass.  
of παρᾶδίδωμι.

παρέδωκα, 1. aor. ind. of  
παρᾶδίδωμι.

παρέθηκα, 1. aor. ind. of  
παρᾶτίθημι.

πάρει, 2. pers. sing. pres.  
ind. of πάρεμι.

παρ-εἰμι, f. παρ-έσομαι, v. n.  
[παρ-ά, "by, beside"; εἰμι.

"to be"] ("To be by, or beside," one, *etc.*; hence) *To be present.*

**παρ-εκτός**, adv. [**παρά**, "from"; **ἐκτός**, in force of "except"] With Gen.: *Except from, or for, a thing.*

**παρελεύσομαι**, fut. ind. of **παίρρωμαι**.

**παρελθεῖν**, 2. aor. inf. of **παίρρωμαι**.

**παρελθέτω**, 3. per3. sing. 2. aor. imperat. of **παίρρωμαι**.

**παρέλθω**, 2. aor. subj. of **παίρρωμαι**.

**παρ-έρχομαι**, f. **παρ-ελεύσομαι**, p. **παρ-ελήλυθα**, 2. aor. **παρ-ἦλθον**, v. mid. [**παρά**, "past"; **έρχομαι**, "to come or go"] 1. *To come, or go, past or by a place, person, etc.*—2. *To pass away*; i. e.: a. Of heaven and earth: *To come to nothing, to be removed, to perish, etc.*; xxiv. 35.—b. Of words, *etc.*: *To be of no effect, to fail of accomplishment*; xxiv. 35.—c. Of any portion of God's law: *To perish*.—d. *To be removed, or taken away*; xxvi. 39.—3. Of a generation of men: *To pass from the earth, etc.*; xxiv. 34.

**παρεστυκώς**, **νῆα**, **ός**, P. perf. of **παρίστυμι**.

**παρ-έχω**, f. **παρ-έξω** (and **παρ-σχήσω**, p. **παρ-έσχηκα**), v. a. [**παρ-ά**, "beside"; **έχω**, "to have or hold"] ("To hold, beside" a per-

son, *etc.*; hence) *To cause, occasion, bring, etc.*

**παρῆλθον**, 2. aor. ind. of **παίρρωμαι**.

**παρθένος**, ov, f. *A maiden, virgin.*

**παρ-ίστημι**, f. **παρ-στήσω**, p. **παρ-έστηκα**, 1. aor. **παρ-έστησα**, (2. aor. **παρ-έστην**), v. a. and n. [**παρά**, "beside, before"; **ίστημι**, "to cause to stand;—to stand"] 1. Act.: With Acc. of nearer Object and Dat. of person: *To place some object beside, or near, one.*—2. Neut.: In perf., pluperf. and 2. aor.: a. *To stand beside or near.*—b. In time: *To be at hand, to be near.*

**παρομοι-αῖω**, v. n. [**παρόμοιος**, "much like"] With Dat.: *To be much like, to resemble greatly.*

**παρου-σία**, **σίας**, f. [for **παρουν-σία**; fr. **παρών**, **παρόντος**, "present"] *A being present, presence.*

**παρ-οψ-ίς**, **ίδος**, f. [**παρ-ά**, "beside, at the side of"; **ὄψων**, "meat"; hence, (plur.) "rich fare, dainties"] ("A thing pertaining to dainties at the side" of the table; hence, "a dainty side-dish"; hence) *A dish, or platter, on which a side-dish is served.*

**πᾶς**, **πᾶσα**, **πᾶν**, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) **πᾶς**, **παντός**, m.

*Every one, each man.*—(b) *πάντες, πάντες, n. Everything.*—

2. Plur.: *All.*—As Subst.: a. *πάντες, ων, m. plur. All men or persons, all.*—b. *πάντα, ων, n. plur. All things.*—3. In a restricted or qualified force: *All*, in the meaning of *a very large number of.*—As Subst.: *πάντες, ων, m. plur. All men; i. e. very many men.*—4. Position of *πᾶς*:—When a subst., preceded by the article, is to be strongly marked, *πᾶς* is placed either before the article or after the subst.:—*πάντας τοὺς παῖδας, all THE CHILDREN*, ii. 16;—*αἱ τριῖνες . . . νῆες, all THE SHIPS*, x. 80.

\**Πάσχα, n. indecl.* ("A passing over"; hence, "a sparing") *The Passover*; i. e. a. The Jewish feast of seven days kept annually in commemoration of God's deliverance of His people from Egyptian bondage.—b. The Supper at which the Jews ate the Paschal lamb.—c. The Paschal lamb itself.

*πάσχω, (f. πείσμαι), p. πείνοθα, 2. aor. ἐπᾶθον, v. a. and n. irreg. [for πάθ-σχω, fr. root παθ]* 1. Act.: *To suffer.*—2. Neut.: Limited by a word denoting evil: *To be in the state or case denoted by such limiting word*:—*κακῶς πᾶσχειν, (to be badly; i. e.) to be ill off, to be in evil plight,*

xvii. 15 [akin to Sans. root *BĀDH*, "to press hard, torture," etc.]

*παράξας, ἄσα, ων, P. 1. aor. of παρᾶσσω.*

*παράξω, fut. ind. of παρᾶσσω.*

*παρᾶσσω, f. παρᾶξω, 1. aor. ἐπαράξα, v. a. To strike, smite, wound, esp. with a deadly blow.*

*πα-τήρ, τέπος τρός, m. ("A protector"; also, "a nourisher") 1. A father, as one who protects, etc.—2. Of God, as The Father of Christ and Christ's people [akin to Sans. *pitṛi*, fr. root *PĀ*, "to protect, to nourish"; cf. Lat. *pater*].*

*πατρ-ίς, ἰδος, f. [πατήρ, πατρ-ός, "a father"] ("That which belongs to one's father or fathers"; hence) Fatherland, native country, land of one's birth.*

*(παχ-ύνω, f. παχύνω, v. a. [παχ-ύς, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) Morally: 1. To make gross or stupid.—2. Pass.: (παχ-ύνομαι, p. πεπαχυσμαι), 1. aor. ἐπαχύνθη, To be made, or become, gross or stupid; to wax gross.*

*πειθε, f. πείσω, (p. πείσικα), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πειθοίθα: With ἐνί: To trust, or*



*have confidence, in; to rely upon.*—3. Pass.: *πίθωμαι*, p. *πέπεισμαι*, 1. aor. *ἐπεισθην*, 1. fut. *πεισθήσομαι*, *To be persuaded or convinced.*

*πειν-άω -ω*, f. *πεινάσω* (and *πεινήσω*, p. *πεπεινηκα*), 1. aor. *ἐπεινάσα* (and *ἐπεινήσα*), v. n. [*πειν-α*, "hunger"] ("To have *πεινα*"; hence) *To feel hungry, to be hungry, whether physically or spiritually.*

*πεινῶντες*, contr. masc. nom. plur. of P. pres. of *πεινάω*.

*πειρ-ᾶζω*, 1. aor. *ἐπειράσα*, v. a. [*πειρ-α*, "a trial or proof"] 1. *To make trial or proof of a person.*—2. *To seek to draw into evil, to tempt to sin.*—Pass.: *πειρ-ᾶσμαι*, 1. aor. *ἐπειράσθην*.

*πειράζων*, οὔσα, ον, P. pres. of *πειράζω*:—δ *πειράζων*, *he who tempts, the tempter, i.e. the devil*, iv. 3.

*πειρασθήναι*, 1. aor. ind. pass. of *πειράζω*.

*πειρασ-μός*, μου, m. [for *πειραδ-μός*; fr. *πειράζω* (= *πειράδ-σω*), "to tempt"] *Temptation.*

*πεισθήσομαι*, 1. fut. ind. pass. of *πίθω*.

*πέλαγος*, εὐς οὐς, n. *The sea; the open expanse of the sea.*

*πέμπω*, f. *πέμψω*, (p. *πέπομφα*), 1. aor. *ἐπέμψα*, v. a. *To send.*

*πέμψας*, ᾶσα, αν, P. 1. aor. of *πέμπω*.

*πενθερά*, ἄς, f. *A mother-in-law* [akin to Sans. root *BANDH*, "to bind"; and so, literally, "she who binds"].

*πενθ-έω -ω*, (f. *πενθήσω*, p. *πεπένθηκα*), 1. aor. *ἐπένθησα*, v. n. [*πένθ-ος*, "grief"] ("To have *πένθος*"; hence) *To grieve, mourn, sorrow.*

*πενθούντες*, contr. masc. nom. plur. of P. pres. of *πενθέω*.

*πεντάκις-χίλιοι*, χίλια, *χίλια*, num. adj. plur. [*πεντάκις*, "five times"; *χίλιοι*, "a thousand"] ("Five times a thousand"; i.e.) *Five thousand.*

*πέντε*, num. adj. indecl. *Five* [akin to Sans. *pañchan*, "five"].

*πειπισμένος*, η, ον, P. perf. pass. of *πίθω*.

*πέποιθα*, perf. ind. mid. of *πίθω*.

*πέραν*, adv. *Beyond*; sometimes with Gen.:—τὸ *πέραν*, *the further side, the country beyond*; see 1. δ, no. 6, b [lengthened fr. *πέρα*, and akin to Sans. *para*, "distant, being beyond"].

*πέρ-ας*, ἄρος, n. [*περ-αίνω*, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part, an extreme limit or boundary.*

*περᾶτων*, gen. plur. of *πέρας*.

περί, prep. gov. gen. (dat.) and acc.: 1. With (gen.): ("Around, about"; hence) *About, concerning, respecting*.—2. With Acc.: a. Locally: *Around, about*.—b. Of time: *About, near to*.

περί-ἄγω, imperf. περιήγων, v. n. [περί, "around"; ἄγω, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*;—in St. Matthew fold. in every instance by Acc. of place dependent on prep. in verb.

(περί-βάλλω), f. περι-βάλλω, 2. aor. περι-έβαλον, v. a. [περί, "around"; βάλλω, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (περί-βάλλομαι), f. περι-βάλλομαι, 2. aor. περι-εβάλον, ("To throw around one's self"; hence) *To clothe, or array, one's self*; vi. 29; 31.—In English Version rendered as a pass. verb.

περίθεις, εἶσα, ἐν, P. 2. aor. of περιτίθημι.

περί-λύπ-ος, ov, adj. [περί, in "intensive" force; λύπ-η, "grief"] ("Being exceedingly in grief"; i. e.) *In deep grief, very sorrowful, etc.*

περί-πάττω -πάτῳ, f. περι-πάτήσω, 1. aor. περι-επάτησα, v. n. [περί, "around"; πατέω,

"to walk"] *To walk around, to walk about*.

περίπατών, οὔσα, οὖν, contr. P. pres. of περιπατέω.

περίσσει-μα, μάτος, n. [περίσσει-ω, "to be over and above"] ("That which is over and above"; hence) *Abundance*.

περισσ-εύω, 1. aor. ἐπερίσσεισα, v. n. [περισσ-ός, "over and above"] 1. *To be over and above; to be more than enough; to remain over and above*.—2. In comparisons: *To surpass, excel, exceed*;—nt v. 20 strengthened by πλεῖον.—3. Impers. fut. pass.: *περισσευθήσεται*: With Dat.: *There shall be superabundance to one, one shall abound or have abundance*.

περισσεύων, οὔσα, ov, P. pres. of περισσεύω:—τὸ περισσεύων, *that which is, or remains, over and above*.

περι-σός, σή, σόν, adj. [περί, "beyond"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive*.—As Subst.: *περισσόν, οὐ, n. Excess, i. e. something beyond a thing in degree, etc.*—2. Comp.: *Far or much greater*. ~~But~~ Comp.: *περισσ-ότερος*; (Sup.: *περισσ-ότατος*).

περισσότερον, comp. adv. [adverbial neut. of περισσ-ότερος; see περισσός] *More exceedingly, in a much greater degree, etc.*

περισσότερος, α, ον; see *περισσός*.

περισσ-ώς, adv. [*περισσ-ός*, "exceeding"] ("After the manner of the *περισσός*"; hence) *Exceedingly, excessively, very much*, etc.

περιστέρα, ἄς, f. *A dove, pigeon*.

περί-τίθημι, (f. *περί-θήσω*), 1. nor. *περί-έθηκα*, 2. aor. *περί-έθην*, v. a. [*περί*, "around"; *τίθημι*, "to put or place"] With Acc. of nearer Object and Dat. of remoter Object: 1. *To put something around, or on, a person or thing*;—at xxvii. 48 supply *αὐτόν* (= *στόγγον*) after *περίθεις*.—2. With accessory notion of fastening, etc.: *To tie about, to fasten upon*.

(*περί-χωρ-ος*, ον, adj. [*περί*, "around"; *χωρ-ος*, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst.:) *περί-χωρος*, ου (supply *γῆ*), f. *Neighbouring country*; *country in the neighbourhood of or round about a place, etc.*

*πεσών*, οὔσα, όν, P. 2. aor. of *πίπτω*.

(*πτε-εινός*, *εινή*, *εινον*, adj. [*πέτ-ομαι*, "to fly"] "Flying, able to fly, winged."—As Subst.:) *πτεινά*, όν, n. plur. ("Flying, or winged, things"—i.e. here, "creatures"; hence) *Birds, fowls*.

*πέτρα*, ας, f. *A rock*, whether actual or figurative.

*Πέτρος*, ου, m. [*πέτρος*, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas.

*πετρ-ώδης*, ώδες, adj. [*πέτρ-ος*, "a stone"] ("Pertaining to *πέτρος*"; hence) *Stony*.—As Subst.: *πετρώδη*, ων, n. plur. *Stony places*.

*πεφορτισμένος*, η, ον, P. perf. pass. of *φορτίζω*.

*πήρα*, ας, f. *A leathern wallet, knapsack, scrip, etc.*, used by travellers for carrying necessities.

*πῆχυς*, εως, m. ("A forearm"; hence) As a measure of length: *A cubit*, i.e. the distance from the point of the elbow to the end of the little finger; about 18 inches [akin to Sans. *δάλ*, "the arm"].

*πικρ-ός*, adv. [*πικρ-ός*, "bitter"] ("After the manner of the *πικρός*"; hence) *Bitterly*.

*Πιλάτος*, ου, m. [Gr. form of Lat. *Pilātus*] *Pilatus* or *Pilate (Pontius)*; a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at

Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πίμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill* a thing *with* something;—at xxvii. 48 supply αὐτόν (= τὸν σπόγγον) as Acc. after πλήσας.—In Pass.: With Gen. alone; xxi. 10.—Pass. (p. πέπλησμαι), 1. aor. ἐπλήσθην, 1. fut. πλησθήσομαι [lengthened fr. root πλῆ, akin to Sans. root PṚḤ, “to fill”].

πίναξ, ἄκος, m. (“A board”; hence) *A wooden dish, trencher, platter.*

πί-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπίον, v. a.: 1. *To drink*.—2. *To drink of* or *out of* [roots πι and πο, akin to Sans. roots पि and प, “to drink”].

πιπράσκω, p. πέπρακα, v. a. *To sell*.—Pass.: πιπράσκομαι, p. πιπράμμαι, 1. aor. ἐπράθην, (f. πρᾶθήσομαι);—at xvi. 9 with Gen. of price.

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. पट, “to fly”; also “to fall down”].

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πίστ-ις, “belief”] (“To have *πίστις*”; hence) 1. *To believe or credit*.—2. *To believe, have faith*.—3. With Dat. of person: *To believe, etc., a person.*

πίσ-τις, τῆς, f. [for πίθ-τις; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith*.

πισ-τός, τή, τόν, adj. [for πιθ-τός; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded; to believe or trust”] *Faithful, trusty.*

πλάν-άω -ῶ, f. πλανήσω, 1. aor. ἐπλάνησα, v. a. [πλάν-ος, “a leading astray”] *To lead astray, to deceive, etc.*

πλάν-η, ης, f. (“A wandering or a straying”; hence) *Error, etc.*

πλάν-ος, ον, adj. [πλάν-άω, “to lead astray”] *Leading astray, misleading*.—A Subst.: πλάνος, ον, m. *A deceiver, impostor.*

πλάτεια, ας, f. [fem. of adj. πλατύς, “broad,” used as a Subst.] *A broad road or way*, as opposed to δόμη, *a street*; see δόμη.

πλάτ-υνω, (f. πλατύνω),  
v. a. [πλατ-ύς, "wide, broad"]  
*To make something wide or  
broad.*

πλάτ-ύς, εἶα, ὅ, adj. *Wide,  
broad* [akin to Sans. *prith-u*,  
"great"; fr. Sans. root *PRATH*,  
"to be extended"].

1. πλείον, nom. and acc.  
neut. sing. of πλείων.

2. πλείον, comp. adv. [ad-  
verbial neut. of πλείων,  
"more"] Of degree: *More,  
in a greater or higher degree.*

πλείστος, η, ον; see πολύς.  
πλείων (πλέων), ον; see  
πολύς.

(πλέκ-ω, f. πλέξω, p. πέ-  
πλεχα and πέπλοχα), 1. aor.  
ἔπλεξα, v. a. *To plait, make  
by plaiting* [akin to Sans. root  
*PRICH*, "to mix, to unite"].

πλέξας, ἄσα, αν, P. 1. aor.  
of πλέκω.

πληθυνθήσομαι, 1. fut. ind.  
pass. of πληθύνω.

(πληθ-ύνω), v. a. [πλήθ-ω,  
"to fill"] 1. *To fill, make  
full.*—2. Pass.: 1. aor. ἐπληθ-  
ύνθην, ("To be made full";  
hence) Of iniquity: *To be-  
come, or wax, great; to be  
excessive.*

πλὴν, adv.: 1. *Except.*—2.  
*But, but however.*

πληρ-όω -ῶ, f. πληρώσω,  
p. πεπλήρωκα, 1. aor. ἐπλήρωσα,  
v. a. [πλήρ-ης, "full"] ("To  
make" a thing, etc.; "πλή-  
ρης"; hence) 1. *To fill.*—2.

*To fulfil, accomplish.*—Pass.:  
πληρ-όμαι -οῦμαι, p. πε-  
πλήρωμαι, 1. aor. ἐπληρώθην,  
1. fut. πληρωθήσομαι.

πλήρω-μα, μᾶτος, n.  
[lengthened fr. πλήρο-μα; fr.  
πληρό-ω, "to fill"] ("That  
which fills"; hence) *A piece*  
of cloth, etc., for filling up a  
hole or rent in a garment.

πλησίον, adv. [adverbial  
neut. of πλησίος, "near"] 1.  
*Near, nigh.*—2. With art.  
prefixed: *A neighbour*; see 1.  
ὁ, no. 6, b.

πλοῖον, ου, η. [i. e. πλό-ιον,  
for πλέ-ιον; fr. πλέ-ω, "to swim  
or float"] ("The swimming,  
or floating, thing"; hence) *A  
vessel, ship*, etc.

πλού-σιος, σία, σιον, adj.  
[for πλούτ-σιος; fr. πλούτ-ος,  
"wealth"] ("Pertaining to  
πλούτος"; hence) *Having, or  
possessing, wealth; wealthy,  
rich.*—As Subst.: πλούσιος,  
ου, m. *A wealthy or rich man.*

πλού-τος, του, m. [πλου,  
a lengthened form of πλε =  
πλη, root of πίμ-πλη-μι, "to  
fill"] ("That which fills or  
makes full"; hence) *Wealth,  
riches.*

πνεῦ-μα, μᾶτος, n. [πνευ,  
lengthened form of πνε, root  
of πνέω, "to blow or breathe"]  
("That which blows or  
breathes"; hence) 1. *Wind,  
air.*—2. *Spirit, disposition.*—  
3. *A spirit, spiritual being.*—

4. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit.*—

5. A person's spirit, or soul.

πνέω, (f. πνεύσομαι, πνεύσομαι, and in late poets πνεύσω, p. πέπνευκα), 1. aor. ἔπνευσα, v. n. Of the wind: *To blow.*

πνίγω, (f. πνίξω and πνίξομαι, 1. aor. ἔπνιξα), v. a. *To choke, throttle, etc.*

πόθεν, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form *κόθεν*].

ποιέω -ω, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα, v. a. and n.: 1. Act.: a.: (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: *To make* an object that which is denoted by the second Acc.; v. 36; iv. 19, etc.—(c) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; v. 32.—b. Of a tree, seed, etc., or figuratively of persons: *To bear, produce, bring forth, fruit, etc.*—c.: (a) *To do, perform.*—(b) With Acc. of thing and Acc. of person: *To do something to one*; xiv. 22.—(c) Without nearer Object: *To do, act, etc.*—2. Mid.: ποίεομαι -οῦμαι, (f. ποιήσομαι), 1. aor. ἐποίησάμην, *To make for one's self, etc.*—3. Neut.: *To do or act*

in any way; i. 24, etc.:—καλῶς ποιεῖν τινι, *to do good to one, to benefit one*; v. 44.

ποικίλος, ἴλη, ἵλον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kinds; various, different* [akin to Sans. root *PI*, "to adorn"; and so, literally, "adorned"].

ποιμαίνω, f. ποιᾶνῶ, 1. aor. ἐποίμανα, v. a. [akin to ποιμήν, "a shepherd"] *To herd, tend, sheep, etc.; to feed*, whether actually or figuratively.

ποιμήν, ένος, m. *A shepherd*;—at xvi. 31 figuratively of Christ [akin to Sans. root *PĀ*, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

ποιμνη, ης, f. [akin to ποιμήν] *A flock* of sheep, whether actual or figurative.

ποιός, α, ον, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-εμος, έμου, m. [prob. for *πάλ-εμος*; fr. *παλ*, root of *πάλ-λω*, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) *War.*

πόλις, εως, f.: 1. *A city*:—ἡ ἁγία πόλις, *the holy city*, i. e. Jerusalem, iv. 5, etc.—2. *THE City*; i. e. Jerusalem; v. 35, etc. [akin to Sans. *pur-a*, "a town or city"].

πολλ-ᾶκις, adv. [*πολύς*,

πολλ-ού, "much"; plur. "many"] *Many times, often times, frequently.*


πολύλογ-ία, ἰας, f. [πολύλογ-ος, "much-talking"] ("The quality of the πολυλογος"; hence) *Much talking or speaking.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many*;—at iii. 7 with Gen. of "thing distributed."—As Subst.: (a) πολλοί, ὦν, m. plur.: *Many persons, many.*—(b) πολλά, ὦν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut. sing.: πολύ, *Much, greatly; highly.*—As adverbial dat. of measure with comp. words: πολλῶ, *By much, by far, etc.*:—πολλῶ μᾶλλον, *more by far*; i. e. *far or much more*, vi. 30.—As Gen. of price: πολλοῦ, *For much, for a great sum*; xvi. 9.—o. Of time: *Much, long*; xv. 19.—Adverbial neut. plur.: πολλά, *Many times, much, often, frequently*; ix. 14.—2. Comp.: πλείων (πλείων, ον, *More.*—As Subst.: a. Sing.: πλείον, ονος, n. *More.*—b. Plur.: *More things.*—3. Sup.: πλείστος, η, ον: a. Sing.: *Very great, very large.*—b. Plur.: *Most, most numerous.*

πολ-ύ-τιμ-ος, ον, adj. [πολ-

ύς, "much"; (v) connecting vowel; τιμ-ή, "value"] *Of much, or high, value; very valuable or costly; of great; or high, price.*

πονηρ-ία, ἰας, f. [πονηρ-ός, "wicked"] ("The quality or condition of the πονηρός"; hence) *Wickedness.*

πονηρ-ός, ρά, ρόν, adj. [lengthened fr. πονε-ρός; fr. πονέ-ω, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) *Morally: Bad, evil, wicked.*—As Subst.: a. πονηρός, οὔ, m.: With art. prefixed: *The wicked one*, i. e. Satan.—b. πονηρόν, οὔ, n.: With art. prefixed: ("That which is wicked"; i. e.) *Wickedness, evil* in the abstract.—N.B. The expression ἐκ τοῦ πονηροῦ, vi. 13, is variously assigned to the two foregoing meanings.  Comp.: πονηρ-ότερος; (Sup.: πονηρ-ότατος.)

Πόντιος, ον, m.; see Πιλάτος. (πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: "To make, or cause, to go."—2. Mid.): πορ-εύομαι, f. πορεύσομαι, (1. aor. ἐπορεύσῃην), 1. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), *ias*, f. [*πορνε-ύω*, "to fornicate"] *A fornicating, fornication.*

πόρ-νῃ, *νης*, f. [prob. for *πέρ-νῃ*; fr. *πέρ-νημι*, "to sell"] ("A female sold"; hence) *A harlot*, inasmuch as in Greece females of this class were mostly female slaves who were sold for immoral purposes.

πρό-βω, adv. [another form of *πρό-σω*; fr. *πρό*, "before"] ("Forwards"; hence) *Afar, far off, far away, at a distance*, whether actually or figuratively.

πόσ-ᾱκις, adv. [*πόσ-ος*, "how many"] ("After the manner of the *πόσος*"; hence) *How many times, how often.*

πόσ-ος, *η, ον*, adj. *How much?*—Plur.: *How many.*—As adverbial dat. of measure with comp. words: *πόσῳ*, *By how much*; vii. 11, etc.—As Subst.: *πόσα, ων*, n. plur. *How many things*; xvii. 18 [akin to Sans. *ka-s*, "who?" cf. Ionic and Æolic *κόσ-ος*].

ποτ-ᾱμός, *αμοῦ*, m. [*ποτ-όν*, "drink"] ("That which pertains to drink"; hence) *A river*, as being drinkable water.

ποτᾱπός, *ῆ, όν*, adj. *Of what sort or kind.*

1. πό-τε, interrog. particle. *At what time? when?*—*ἕως πότε*, *until when?* i. e. *for how long a time, how long?* [akin

to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*].

2. πο-τέ, enclitic particle. *At some time* [id.].

ποτήριον, *ου*; see *ποτήριος*.

(*ποτήρ-ιος, ια, ιον*, adj. [*ποτήρ*, "a drinker"; hence, "a drinking-cup"] "Pertaining to a *ποτήρ*."—As Subst.: *ποτήριον, ου, n.*: 1. *A drinking-cup*; xxiii. 25, etc.—2. *The cup, or wine-cup, at the Last Supper*; xxvi. 27.—3. *The cup* presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him:—*τὸ ποτήριον τοῦτο, this cup*; i. e. this condition of trial and agony now appointed for me, xxvi. 39; 42.

ποτ-ῖω, (f. *ποτίσω* and *ποτ-ῖω*), p. *πεπόρικα*, 1. aor. *ἔποτίσα*, v. a. [*πότ-ος*, "drink"] 1. *To give to drink*.—2. With Acc. of thing and Acc. of person: *To give something to one to drink*; x. 42.

ποῦ, adv.: 1. In direct questions: *Where? in what place?* ii. 2, etc.—2. In indirect questions: *Where, in what place*; ii. 4, etc. [fr. same root as *πό-τε*; cf. *πότε*].

πούς, ποδ-ός, m. ("The going thing"; hence) *A foot*, [for *πόδ-ς*; akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*,



"to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πᾶν-μα, μᾶτος, n. [παγ, root of πράσσω, "to do"] 1. *That which is done*; a deed, act, etc.—2. *A thing*; a matter, an affair.

πραις, contr. masc. nom. plur. of πραις.

πραιτώριον, ον, n. [Gr. form of Lat. *prætorium*] *The prætorium*; i. e. the official residence of a Roman Prætor, or Governor, in his province.

πράξις, εως, f. [for πράγ-σις; fr. παγ, root of πράσσω, in force of "to do"] ("A doing"; hence) *Action*, act, deed.

πῆσος, ον, adj. Of persons: *Mild*, gentle, meek.

πῆσος, εἶα, ὅ, adj. = πῆσος.

πρέπω, (f. πρέψω, 1. aor. ἔπρεψα), v. n. *To be becoming* or *beseeeming*; *to be suitable*, proper, etc.

πρέπων, ονσα, ον, P. pres. of πρέπω;—at iii. 15 πρέπων is predicated of the clause πληρῶσαι πᾶσαν δικαιοσύνην.

πρεσβύτερος, ον, m. [πρεσβύτερος, "older"; comp. adj. formed from πρέσβυς, "an old man"] *An elder*.—Plur.: *The Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

πρίν, adv.: 1. *Before*.—2.

With or without ἤ: *Before that*.

πρό, prep. gov. gen. *Before*.  
προ-ἄγω, f. προ-ἄξω, p. προ-ἤξα, 2. aor. προ-ἤγαγον, v. n. and a. [πρό, "before"; ἄγω, (neut. or reflexive), "to go"] *To go before*.

(προ-βαίω, f. προ-βήσομαι), p. προ-βέβηκα, 2. aor. προ-έβην, v. n. [πρό, "forwards"; βαίω, "to go"] *To go forwards* from a place; *to advance*.

πρό-βᾶ-τον, του (mostly plur.), n. [πρό, "forwards"; βα, root of βαίω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*, whether actual or figurative.

(προ-βιβάζω, f. προ-βιβᾶω and προ-βιβῶ), 1. aor. προ-εβιβᾶσα, v. n. [πρό, "forwards"; βιβάζω, "to make to go"] ("To make to go forwards; to lead forwards or on"; hence) *To induce*, *instigate*, etc.—Pass.: 1. aor. προ-εβιβάσθην.

προβιβασθεῖς, εἶσα, ἐν, P. 1. aor. pass. of προβιβάζω.

προ-εἶπον, (f. προερέω and προεῖπῶ), p. προεἶρηκα, v. n. [πρό, "before" in time; εἶπον, "I said";—root ἐρ, "to say"] Second aor. without pres., the other tenses

being used as its fut. and perf.: With Dat. of person: *To say, or tell, before or beforehand to one; to foretell one.*

**προείρηκα**, perf. ind. of **προεῖπον**.

**προελθών**, οὔσα, ὄν, P. 2. aor. of **προέρχομαι**.

**προέρχομαι**, f. **προ-ελεύσομαι**, (p. **προ-ελήλυθα** and **προ-ήλθον**), 2. aor. **προ-ήλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards.*

**προέφθασα**, 1. nor. ind. of **προφθάνω**.

**πρό-θε-σις**, **σιως**, f. [**πρό**, "forth, before"; **θε**, a root of **τί-θη-μι**, "to put or place"] *A putting, or placing, forth or before one:—ol ἄρτοι τῆς προθέσεως, the loaves of the setting before God; in the English Version translated shew-bread. These loaves, which were twelve in number, to corresponds to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankincense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by*

the Law, to eat; cf. Levit. xxiv. 6.

**πρό-θυμ-ος**, ον, adj. [**πρό**, "forward"; **θυμ-ός**, "mind"] ("Having the mind forward"; hence) *Ready, willing.*

**πρός**, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With*; xiii. 56:—**πρός σέ**, *with thee, i.e. at thy house*, xxvi. 18.—b. Of persons: (a) In conversation, etc.: *Among, with.*—(b) Mentally: *To one's self, i.e. in, within, one's self.*—c. Of union: *To, unto.*—d. Of putting questions, etc.: *To put questions to, to question with.*—e. Of speaking: *To, unto.*—f. In the expression **πρός ἡμᾶς**, etc.: *Unto*; xxvii. 4.—g. *With reference to, on account of, for*; xix. 8.—h. Folld. by Acc. neut. sing. of the definite art., and an Inf. = Lat. *ad* with Gerund in dum or a Gerundive: *For the purpose of doing, etc.; in order to do, etc.*; v. 28; vi. 1, etc.

**προσ-δοκάω** -δοκῶ, (f. **προσ-δοκήσω**), v. a. and n. [**πρός**, in "strengthening" force; obsol. **δοκάω**, "to expect";—or to be divided **προσ-δοκ-ᾶω**; for **προσ-δεκ-ᾶω**; fr. **πρός**, in "strengthening"

force; *δέχομαι*, Ionic *δέκομαι*, in force of "to expect, await" 1. Act.: *To expect, await, wait for*.—2. Neut.: *To be in expectation, to expect*.

*προσελθών*, *οὔσα*, *όν*, P. 2. aor. of *προσέρχομαι*.

*προσ-έρχομαι*, (f. *προσελευσσομαι*), p. *προσ-ελήλυθα*, 2. aor. *προσ-ἦλθον*, v. mid. [*πρός*, "to"; *ἔρχομαι*, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach*.—2. Alone: *To come up, draw near, etc.*

*πρόσευξαι*, 2. pers. sing. 1. aor. imperat. of *προσεύχομαι*; vi. 6.

*προσευχ-ή*, *ἥς*, f. [*προσεύχομαι*, "to pray to"] ("A praying to" God; hence) *Prayer, supplication*:—*οἶκος προσευχῆς*, *house of prayer*, a distinctive appellation for the Temple, xxi. 18; cf. Isa. lvi. 7.

*προσ-εύχομαι*, imperf. *προσ-ηυχόμην*, f. *προσ-εύξομαι*, 1. aor. *προσ-ηυξάμην*, v. mid. [*πρός*, "to"; *εὔχομαι*, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray*.

*προσ-έχω*, (f. *προσ-έξω*), p. *προσ-έσχηκα*, v. (a. and) n. [*πρός*, "to"; *έχω*, "to hold"] (1. Act.: With *νοῦν*: "To hold the mind to or towards; i.e. to turn the mind or at-

tention to"; hence, 2.) Neut.: With Dat. of person: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.; to beware*.

*προσῆλθον*, 2. aor. ind. of *προσέρχομαι*.

*προσ-ἤλυθ-ος*, *ου*, m. [for *προσ-έλυθ-ος*; fr. *πρός*, "to"; *έλυθ*, root of *ἤλυθ-ον*, *έλυθ-α*, *ἤλυθ-α*, *ἤλυθ-α*, *έλεύ-σομαι*, the 2. aor., perf., 1. aor., and fut. of *ἔρχομαι*, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte*.

*προσῆνεγκα*, 1. aor. ind. of *προσφέρω*.

*προσηνέχθην*, 1. aor. ind. pass. of *προσφέρω*.

*προσηυξάμην*, 1. aor. ind. of *προσεύχομαι*.

*προσθεῖναι*, 2. aor. inf. of *προστίθημι*.

*πρόσ-καιρ-ος*, *ον*, adj. [*πρός*, "at or for"; *καιρ-ός*, "a season"] *For a season only; enduring only for a time*.

(*προσ-κάλέω-κάλω*, f. *προσ-καλέσω*, v. a. *πρός*, "to"; *καλέω*, "to call"] "To call" a person "to" one's self.—Mid.:) *προσ-καλίομαι-καλούμαι*, 1. aor. *προσ-εκαλεσάμην*, perf. pass. in mid. force, *προσ-κέκλημαι*, *To call to one's self, etc.*

(*προσ-κολλάω-κολλῶ*, v.a.

[*πρός*, "to"; *κολλᾶω*, "to glue"] "To glue to or on to."

—Pass.: *προσ-κολλάομαι* -*κολλῶμαι*), f. *προσ-κολληθήσομαι*, 1. aor. *προσ-εκολληθήν*, ("To be glued to or on to"; hence) With Dat.: *To be united, or joined, to or on to*.

*προσκολληθήσομαι*, 1. fut. pass. ind. of *προσκολλᾶω*.

*προσ-κόπτω*, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. n. and n. [*πρός*, "at or against"; *κόπτω*, "to beat or strike"] 1. Act.: Of the foot as Object: Folded by *πρός* and Acc.: *To strike, beat, dash the foot against*; iv. 6.—2. Neut.: With Dat. dependent on *πρός*: Of the wind as Subject: *To beat, or dash, against*; vii. 27.

(*προσ-κύλλω*), 1. aor. *προσ-εκύλισα*, v. a. [*πρός*, "to"; *κύλλω*, "to roll"] *To roll to or up to*.

*προσ-κυνῶ* -*κυνῶ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, "to or towards"; *κυνῶ*, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obeisance to*.—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior.

*St. Matt.*

—c. Either alone or with Dat.: *To worship*.—2. Act.: *To worship*; iv. 10.

*προσλαβόμενος*, η, ον, P. 2. aor. mid. of *προσλαμβάνω*.

(*προσ-λαμβάνω*, f. *προσ-λήψομαι*), 2. aor. *προσ-ελάβον*, v. a. [*πρός*, "to"; *λαμβάνω*, "to take"] *To take to one*.—Mid.: *προσ-λαμβάνομαι*, 2. aor. *προσ-ελάβόμην*, *To take to one's own self*;—nt xvi. 22 the word is variously considered as meaning: a. *To take hold of*.—b. *To take aside for the purpose of privately speaking to one*.

*προσ-μένω*, 1. aor. *προσ-έμεινα*, v. n. [*πρός*, "near"; *μένω*, "to remain"] ("To remain near"; hence) With Dat. of person: *To continue with one*;—at xv. 32 foldd., also, by Acc. of "Duration of time."

*προσ-πίπτω*, (f. *προσ-πεσ-οῦμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, "upon, against"; *πίπτω*, "to fall"] With Dat.: *To fall upon or against; to dash against*.

(*προσ-τάσσω*), 1. aor. *προσ-έταξα*, v. n. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) With Dat.: *To enjoin, command, order*.

*προστεθήσομαι*, 1. f. ind. pass. of *προστίθημι*.

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(προσ-τίθηναι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός, "in addition"; τίθηναι, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-τέθην, 1. f. προσ-τεθήσομαι.

προσ-φέρω, (f. προσ-οίσω), p. προσ-ενήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bear, carry, bring"] *To bear, carry, or bring to one; to bring*.—Pass.: προσ-φέρομαι, 1. aor. προσ-ήνέχθην;—at xix. 13 προσ-ήνέχθη (sing.) has for its Subject the neut. nom. plur. παιδια.

πρός-ωπ-ον, ου, n. [for πρόσ-ωπ-ον; fr. πρόσ, "towards"; root ὤπ (whence ὄψομαι = ὀπ-σομαι, used as fut. of ὀράω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*.—3. Of the sky: *Face, aspect, appearance*; xvi. 3. —4. *Face for person*:—πρὸ προσώπου σου, *before thy face*; i. e. *before thee*, xi. 10.

πρόφα-σις, σεως, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to show forth," through πρό, and φαν, root of φαίνω] ("A shining forth," as an ostensible cause or reason; hence, in a bad sense) *A*

*pretext, pretence, simulation*.

—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φη, a root of φημί, "to speak"; in this case it must be divided πρό-φᾶ-σις, and means, according to its origin, "a speaking beforehand."

προφητε-ία (quadrisyll.), ιας, f. [προφητε-ῶν (quadrisyll.), "to prophesy"] ("A prophesying"; hence) *A prophecy*; xiii. 14.

προφητ-εύω, f. προφητεύσω, 1. aor. προεφήτευσα and, in some editions, ἐπροφήτευσα, v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτης"; hence) 1. *To prophesy*; xvi. 68.—2. *To prophesy = to speak or declare under the influence of the Holy Spirit*.

προ-φή-της, του, m. [πρό, "beforehand"; φη, a root of φημί, "to speak or say"] ("One who speaks, or says, beforehand"; hence) *A prophet*, as one who foretells things that are to happen;—at xxi. 11 applied to Christ.

(προ-φθάνω, f. προ-φθάσω and προ-φθήσομαι), 1. aor. προ-έφθασα, v. a. [πρό, "before" in time; φθάνω, "to be beforehand with"] *To be beforehand with, to anticipate*, a person in speaking, etc.—N.B. In Gr. Test. only at xvii. 26.

**πρωτ**, adv. [akin to **πρό**, "before"] *Early in the morning, at dawn or day-break.*

**πρωτα**, as, f. [fem. of **πρώιος**, "early, at early morn," used as Subst.] *Early hour, time of early morn, early morning*:—**πρωτας γενομένης**, Gen. Abs., xxvii. 1;—at xxi. 18 **πρωτας** is Gen. of time.

**πρωτ-ο-καθεδρ-ια**, **ιας**, f. [**πρωτ-ος**, "first"; (o) connecting vowel; **καθεδρ-α**, "a seat"] ("That which appertains to a first seat"; hence) *The highest position, the foremost place, the seat or post of honour*—in an abstract notion, not the seat on which one sits.

**πρωτ-ο-κλισια**, **κλισιας**, f. [**πρωτ-ος**, "first" in rank or dignity; (o) connecting vowel; **κλισια**, "a couch" used at meals, etc.] ("The first couch"; i. e.) *The upper couch* at an entertainment.—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

**πρωτον**, adv. [adverbial neut. of **πρωτος**, "first"] *In the first place, first of all, first.*

**πρωτος**, η, ον, sup. adj. [contracted fr. **πρό-ατος**, syncopated fr. **πρό-τατος**; fr. **πρό**, "before," with superlative suffix **τατος**] ("Most before," in place, rank, time, etc.; hence) *First* in fullest meaning of the word.—As Subst.: a. **πρωτοι**, ων, m. plur. *First, or principal, men*.—b. **πρωτα**, ων, n. plur.: With art.: *The first circumstances*, i. e. *the first state or condition*; xii. 45.

**πρωτ-δ-τοκ-ος**, ον, adj. [for **πρωτ-δ-τεκ-ος**; fr. **πρωτ-ος**, "first"; (o) connecting vowel; **τεκ**, root of **τίκτω**, "to beget"] *First-begotten*.

**πτερυγ-ιον**, **ιον**, n. dim. [**πτερυξ**, **πτερυγ-ος**; see **πτερυξ**, no. 2] ("A small **πτερυξ**"; hence) *A pointed roof or peak* of a building;—or, according to others, *a turret, battlement, pinnacle*.

**πτέρ-υξ**, ὕγος, f. [**πτερόν**, "a feather"] ("A thing pertaining to **πτερόν**"; hence) 1. *A wing*.—2. *A point* of a building.

**πτύ-ον**, ον, n. [**πτύω**, "to spit out"; hence, of the sea, "to disgorge, to cast forth or out"] ("That which casts forth or out," after the manner of the sea; hence) *A winnowing-shovel, winnowing-fan*, with which corn, after threshing, was thrown towards the wind

to free it from the chaff; see *λικμάω*.

*πτῶ-σις*, *σις*, f. [*πτω*, a root of *πίπτω*, "to fall"] *A falling, fall*.

*πτωχός*, *ή*, *όν*, adj. [for *πτωκ-ός*; fr. *πτῶσ-σω* (= *πτῶκ-σω*), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: *πτωχοί*, *ών*, m. plur.: With art.: *The poor*.

*πύλ-η*, *ης*, f. *A gate*, whether actual or figurative.

*πύλ-ων*, *ώνος*, m. [*πύλ-η*, "a gate"] ("That which has a *πύλ-η*"; hence) *A gateway, gate-tower*, which was often separated from the house.

*πυ(ν)θ-άνομαι*, f. *πεύσομαι*, p. *πέπυσμαι*, 2. aor. *ἐπυθόμην*, v. mid. irreg. *To ask, inquire* [root *πυθ*, akin to Sans. root *BU DH*, "to understand"].

*πῦρ*, *πυρός*, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root *ṛθ*, "to purify"].

*πύρ-γος*, *γος*, m. *A tower* [prob. fr. same source as *πόλις*; see *πόλις*].

*πῦρε-σσω*, (f. *πῦρέξω*, p. *πεπύρεχα*), v. n. [for *πῦρέττω*; fr. *πῦρετ-ός*, q. v.] *To be in. or have, a fever*.

*πῦρ-ετός*, *ετοῦ*, m. [*πῦρ*, *πῦρ-ός*, "fire"; hence, "fever heat"] ("That which pertains to *πῦρ*"; hence) *A fever*.

*πυρρ-ᾶίω*, v. n. [*πυρρ-ός*, "flame-coloured"] Of the sky: *To be flame-coloured; to be fiery-red or fiery*.

*πωλέω* -*ω*, (f. *πωλήσω*), 1. aor. *ἐπώλησα*, v. a. *To sell*.

*πῶλος*, *ου*, m. *A foal, a colt*.

*πῶς*, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see *πότε*].

\**Ραββί*, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

*ῥάβδος*, *ου*, f. *A rod or staff*.

\**ῥακά*, n. indecl. ("Vile, or worthless, one"; or "one spit upon") *Raca*; a term of abuse among the Jews.

*ῥάκ-ος*, *ος ους*, n. *A cutting of cloth*; i. e. a small piece of cloth, etc., cut off from a large piece or roll [akin to Sans. root *ṛa ca*, "to cut"].

\**Ραμᾶ*, f. indecl. ("A height") *Rama*; a city of the tribe of Benjamin, in the vicinity of Bethlehem and Jerusalem.

(*ῥάκ-ιζω*), f. *ῥάπισω*, 1. aor. *ἐῤῥάπισα*, v. a. [for *ῥάπιδ-σω*; fr. *ῥάπης*, *ῥάπιδ-ος*, "a rod"]

1. *To beat, or strike, with a rod.*—2. *To smite, or strike, on the face*;—αὐχχι. 67 without nearer Object.

ῥάφ-ις, ἰδος, f. [ῥαφ, a root of ῥάφ-τω, "to sew"] ("That which sews"; hence) *A needle.*

\*Ραχάβ, f. indecl. ("Capaciousness") *Rachab*, or *Rahab*; a woman of Jericho who concealed the spies sent by Joshua to spy out the land, when the king of Jericho endeavoured to seize them; see Joshua ii.; and vi. 22—25. After settling among the Israelites she married Salmon, and thus became an ancestress of David, and so of both the Virgin Mary and her husband Joseph.

\*Ραχήλ, f. indecl. ("Ewe" or "Sheep") *Rachel*; the younger daughter of Laban, and wife of Jacob, who died as Jacob was "in the way to Ephrath, which is Bethlehem"; see Gen. xxix. 18 *sqq.*; xxxv. 19.

ῥήγ-νῦμι (and ῥήσσω), f. ῥήξω, 1. aor. ἔρρηξα, v. a. *To break, burst, split, etc.*—Pass.: ῥήγ-νῦμαι, (p. ἔρρηγμαί, 1. aor. ἐρρήχθην, 2. fut. ῥάγῃσμαι) [root ῥηγ; akin to Sans. root *ṛhāṇj*, "to split, tear"].

ῥή-μα, μάτος, n. [root ῥη, a lengthened form of root *ῥε*, whence ῥέω = ἔρ-ω, "to say or

speak"] ("That which is said or spoken"; hence) *A word, saying, declaration, etc.*

ῥίζα, ἥς, f. *A root*, whether actual or figurative [akin to Sans. root *ṛiḍh*, "to grow"].

ῥίπτω, (f. ῥίψω, p. ἔρριψα). 1. aor. ἔρριψα, v. a.: 1. *To throw, cast.*—2. Pass.: (ῥίπτομαι), p. ἔρριμμαι, 1. aor. ἐρρίφθην, 1. fut. ῥιφθήσμαι, ("To be thrown" down; hence) In perf.: *To lie on the ground, to be prostrate.*

\*Ροβοάμ, m. indecl. ("The people's enlargement") *Reboam* or *Rehoboam*; the son of Solomon, king of Judah after the secession of the ten tribes, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Rehoboam reigned for 17 years from about B.C. 975; see 1 Kings xi. 43; 2 Chron. xii. 13.

\*Ρούθ, f. indecl. ("Friendship") *Ruth*, a Moabitess, who married Boaz or Boaz; i. 5; see Ruth iv. 13 *sqq.*

ῥύμη, ἥς, f. *A street, or quarter, of a city.*

ῥύομαι, f. ῥύσομαι, 1. aor. ἐρρυσάμην, v. mid. *To deliver.* ῥύσαι, ῥυσάσθω, 1. aor. imperat. of ῥύομαι.

\*σαβαχθάνι, represented by μέ ἐγκατέλιπες, xxvii. 46.

\*σάββατον, ου (Dat. plur. σάββασι), n. ("Rest, day of



rest") Sing. and Plur.: 1. *Sabbath-day, sabbath*.—2. Plur.: *Week*;—at xxviii. 1 σαββάτων occurs twice; the first time, its meaning belongs to no. 1, the second time to no. 2.

σαγήνη, ης, f. *A drag-net* for taking fish; *a seine*.

\*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") *The Sadducees*; a Jewish sect whose tenets were mainly as thus:—an acceptance of the law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of good angels and of evil spirits, and of the providence of God. The Jewish historian Josephus states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

\*Σαδώκ, m. indecl. ("Just") *Sadoc* or *Zadoc*; a son of Azor, an ancestor of Joseph the husband of the Virgin Mary; i. 14.

σάκκος, ου, m. ("A coarse cloth" of hair, esp. of goat's hair; hence, as made of it) *A coarse garment, sackcloth*, worn as mourning by the Jews; see Gen. xxxvii. 34.

\*Σαλαθιήλ, m. indecl. ("I am egged of God") *Salathi-*

*el*; a son of Jechonias, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

σᾶλ-εῦω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σᾶλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: *To shake, make to totter, cause to reel*.—2. Pass.: (σαλ-εῦ-ομαι), p. σεσάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλευθήσομαι, *To be shaken or tossed about*, whether actually or figuratively.

\*Σαλμών, m. indecl. ("Mantled") *Salmon*; son of Naasson, and an ancestor of Joseph the husband of the Virgin Mary; i. 4; see Ruth iv. 20.

σάλπιγξ, ιγγος, f. *A trumpet*; esp. *a war-trumpet*.

Σαμαρεί-της, του, m. [Σαμαρεί-α, "Samaria"] *A man of Samaria, a Samaritan*.—Plur.: *The Samaritans*.

σαπ-ρός, ρά, ρόν, adj. [σαπ, a root of σήπω, "to make rotten"] 1. *Made rotten, rotten, decayed, putrid*.—2. *Bad, vile, worthless*.

σάρξ, σαρκός, f.: 1. *Flesh*.—2. *A person or being*:—πᾶσα σάρξ, *all flesh*, i. e. *all men*, xxiv. 22.

σᾶρβω-ῶ, (f. σαρώσω), v. a. *To sweep*.—Pass.: p. σεσάρωμαι.

\*Σᾶτᾶνᾱς, ᾱ, m. ("Ad-

versary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

**σάτον**, *ov*, n. *A saton*; the Gr. word for the Hebrew *seah* ("measure"), which was a measure for corn containing about a peck and a half English. In the English Version it is rendered *measure*.

**σβέννυμι**, *f*. **σβέσω**, 1. aor. **ἔσβεσα**, v. a.: 1. *To extinguish, quench, put out*.—2. Pass.: **σβέννυμαι**, (*p*. **ἔσβεισμαι**, 1. aor. **ἔσβίσθην**, 1. *f*. **σβεσθίσομαι**) Of lamps: *To be extinguished, to have gone out*.

**σε-αυτοῦ**, *αυτῆς*, *αυτοῦ* (only in sing. number), reflexive pron. of 2. person [**σύ**, "thou or you"; *αυτοῦ*, gen. of *αὐτός*, "self"] *Of thyself or yourself*, etc.

**σεβ-ομαι**, (*f*. **σεβήσομαι**), v. mid. *To worship, adore* [akin to Sans. root **सह**, "to worship"].

**σει-σμός**, *σμοῦ*, m. [**σει-ω**, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

**σειώ**, (*f*. **σεισω**, 1. aor. **ἔσεισα**), v. a. *To shake*.—Pass.: **σειομαι**, (*p*. **σείσειμαι**), 1. aor. **ἔσεισθην**.

**σελ-ήνη**, *ήνης*, *f*. [**σέλ-ας**, "bright light, brightness"] ("That which has *σέλας*"; hence) *The moon*;—cf. Lat. *luna* fr. *lucēo*, "to shine."

**σελην-ιάζομαι**, v. mid. [**σελήν-η**, "the moon"] ("To have the *σελήνη* for one's self"; hence) *To be moon-struck, to be lunatic*.

**σέσωκα**, perf. ind. of **σάζω**. **σημείον**, *ov*, n. [akin to **σημα**, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign*.

**σ-ήμερ-ον**, adv. *To-day, on this same day* [fr. **ἡμέρ-α**, "a day"; the **σ** is prob. the representative of the Sans. *sa*, "the same," used as prefix].

**σῆς**, **σεός** and later **σητός**, m. *A moth*.

**σῆλας**, *όνος*, m. *A jaw-bone; the jaw, cheek*.

\***Σιδών**, *ώνος*, *f*. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tzidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

\***Σίμων**, *ωνος*, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas; iv. 18, etc.—2. Surnamed the Cananite or the Zealot, brother

of Thaddæus; x. 4.—3. A son of Mary, and the brother of Jesus; xiii. 55.—4. A leper, who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head; xxvi. 6.—5. A man of Cyrēnē, whom the Roman soldiers compelled to carry the Saviour's cross; xxvii. 32.

σίνῳπι, *ως*, n. *Mustard*.

σινδ-ών, *όνος*, f. [prob. fr. 'ινδ-ός, "an Indian"] ("A thing pertaining to 'ινδός"; hence) *Indian cloth*; a kind of *fine linen* or *muslin*.

σιτισ-τός, *τή*, *τόν*, adj. [for σιτιδ-τός; fr. σιρίζω (= σιρίδ-σω, "to feed, fatten")] *Fed, fattened*.—As Subst.: σιτιστά, *ων*, n. plur. *Fed, or fattened, animals; fallings*.

σίτος, *ον*, m. (irreg. plur. σίτα, *ων*, n.) *Wheat, corn, grain*.

\*Σιών, m. indecl. ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σιωπ-άω -ῶ, (f. σιώπησω and σιώπησομαι, p. σσιώπηκα), 1. aor. ἐσιώπησα, v. n. [σιωπ-ή, "silence"] *To be in silence, to be silent, to hold one's peace*.

σκανδαλ-ίζω, f. σκανδαλίσω, 1. aor. ἐσκανδάλισα, v. a.

[σκανδᾶλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend*.—2. Pass.: σκανδαλίζομαι, 1. aor. ἐσκανδάλισθην, 1. f. σκανδάλισθήσομαι, *To be made to stumble; to stumble; to be offended*.

σκανδ-ᾶλον, *ἄλου*, n. ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) *A cause of offence, stumbling-block, scandal* [akin to Sans. root SKAND, "to jump upwards"].

σκεῦος, *εος οὐς*, n.: 1. *A vessel, or implement, of any kind*.—2. Plur.: Of a house: *Household utensils, household-goods, etc.*

σκη-νή, *νῆς*, f. ("A covering thing"; hence) *A booth or tabernacle* formed of the branches of trees [for σκαδ-νή; fr. Sans. root SKHAD (original form SKAD), "to cover"].

σκιά, *ᾱς*, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, "shade"].

σκληρός, ὁ, ὄν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere*, etc.

σκορπίζω, (f. σκορπίσω), 1. aor. ἐσκορπίσα, v. a. *To scatter, disperse*, etc.

σκοτ-εινός, εἰνῆ, εἰνόν, adj. [σκότ-ος, "darkness"] ("Of, or belonging to, σκότος"; hence) *Dark*.

σκοτ-ία, ἰας, f. [akin to σκότ-ος; see σκότος] *Darkness*.

(σκοτ-ίζω, v. a. [σκότ-ος, "darkness"] "To make to be in a state of darkness, to darken."—Pass.: σκοτ-ίζομαι), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθῆσομαι, *To be made dark, to be darkened*.

σκότος, εὖς ους, n. ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root CHHAD (original form SKAD), "to cover"].

σκυθρ-ωπ-ός, ὄν (also ὄς, ἡ, ὄν), adj. [σκυθρ-ός, "angry, sullen"; ὤψ, ὤπ-ός, "a face"] *Of an angry, or sullen, face; of a gloomy countenance*, etc.

σκύλ-λω, (1. aor. ἐσκύλα), v. a. [σκύλ-ον, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) 1. *To rend, mangle*.—2. *To trouble, harass*.—Pass.: σκύλ-λομαι, p. ἐσκυλμαι.

σμύρνα, ης, f. *Myrrh*.

\*Σόδομα, ὤν, n. plur. (perhaps "Burning, or Lime-kiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

\*Σολομών, ὦνος, m. ("Pacific") *Solomon*; the son and successor of king *David*. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ἡ, ὄν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*.—As Subst.: σόν, σοῦ, n. *Thy property*:—τὸ σόν, *that which is thine, thy property*, xx. 14.

σοφ-ία, ἰας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

σοφός, ἡ, ὄν, adj. *Wise*.—As Subst.: σοφοί, ὦν, m. plur. *Wise persons*.

σπείρα, ας, f. ("A coil, fold; hence) *A body of soldiers; a cohort*.

σπείρ-ω, (f. σπερῶ, p. ἔσπαρκα), 1. aor. ἔσπειρα, v. a. [root σπερ or σπαρ] *To sow*, whether in a proper or figurative sense.

σπείρων, οὔσα, ὄν, P. pres. of σπείρω.—As Subst.: σπείρων, ὄντος, m. *One who sows, a sower*.

σπέρ-μα, μάτος, n. [σπερ,

a root of *σείρω*, "to sow" ("That which is sown"; hence) 1. *Seed*.—2. *Seed, offspring, children*.

*σπήλαιον*, ον, n. [akin to *σπέος*, "a cave"] *A cave, den*; xxi. 13; see Jerem. vii. 11.

*σπλαγχνίζομαι*, 1. aor. pass. in mid. force, *ἐσπλαγχνίσθην*, v. mid. [*σπλάγχν-ον*, "bowels"; hence, "heart, feelings, tenderness," etc.] ("To have *σπλάγχνον*"; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

*σπλαγχνισθείς*, εἶσα, ἐν, P. 1. aor. of *σπλαγχνίζομαι*.

*σπόγγος*, ον, m. *A sponge*.

*σκοδός*, οὐ, m. *Ashes* from wood.

*σπόρ-ῖμος*, ἴμη, ἴμον, adj. [*σπόρ-ος*, "a sowing"] ("Pertaining to *σπόρος*"; hence) *Seeded, sown*.—As Subst.: *σπόριμα*, ον, n. plur. ("Seeded, or sown, things—i. e. places"; hence) *Corn-fields*.

*σπυρίς*, ἶδος, f. *A round plaited basket*.

*στέβη*, 3. pers. sing. 1. aor. subj. pass. of *ἵστημι*.

*σταθήσομαι*, 1. fut. ind. pass. of *ἵστημι*.

*στάς*, ἄσα, ἀν, P. 2. aor. of *ἵστημι*.

*στα-τήρ*, τῆρος, m. [*ἵστημι*, in force of "to weigh," through root *στα*] ("Weigh-

er"; hence, "a weight"; hence, as being of a certain weight) *A stater*, a silver coin worth about 2s. 6d. English; xvii. 27:—as this was the piece of money which Peter was to pay for Christ and himself, it is clear that it was equivalent to a Jewish shekel; see *δίδραχμος*.

*στα-υρός* (dissyll.), *υροῦ*, m. [*στα*, a root of *ἵστημι*, (neut.) "to stand"] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ's sake.

*σταυρ-ῶ*, -ῶ, f. *σταυρώσω*, 1. aor. *ἐσταύρωσα*, v. a. [*σταυρ-ός*, "a cross"] *To fasten, or nail, to a cross; to crucify*.—Pass.: (*σταυρ-όμαι* -οῦμαι), p. *ἐσταυρῶμαι*, 1. aor. *ἐσταυρώθην*.

*στάφυλή*, ἦς, f. *A bunch of grapes*.

*στάχυς*, ὅς, m. *An ear of corn*.

*στέγ-η*, ἦς, f. [*στέγ-ω*, "to cover"] ("That which covers"; hence) *A roof* of a house.

*στενός*, ῆς, ὄν, adj. *Narrow*.

*στέφ-ἄνος*, ἄνου, m. [*στέφ-ω*, "to crown"] ("That which crowns"; hence) *A crown*;—at xxvii. 29 made of thorns.

*στήσω*, f. ind. of *ἵστημι*.  
*στόμα*, ἄτος, n. *A mouth*.

στράτευ-μα, μάτος, n. [στρατεύ-ω, "to take the field"] ("That which takes the field"; hence) *An army.*

στρατῖ-ώτης, ώτου, m. [στρατῖ-ά, "an army"] ("One made for an army"; hence) *A soldier.*

στραφεῖς, εἶσα, έν, P. 2. aor. pass. of στρέφω; see στρέφω.

στρέφω, (f. στρέψω, p. ἔστροφά), 1. aor. ἔστρεψα, v. a. *To turn.*—Mid.: στρέφ-ομαι, 2. aor. pass. in mid. force, ἑστράφην, *To turn one's self, to turn or turn round.*

στρουθ-ίον, ίου, n. dim. [στρουθ-ός, "a sparrow"] *A little or small sparrow; a sparrow*;—at x. 29 στρουθία, neut. plur., is the Subject of πωλεῖται, sing.;—at x. 31 στρουθίων is the Gen. of thing compared after διαφέρετε.

στρω-ννύω -ννύμι, (f. στρώσω, p. ἔστρωκα), 1. aor. ἔστρωσα, v. a. *To spread.*—Pass.: p. ἔστρωμαι, 1. aor. ἑστρώθην, 1. f. στρωθήσομαι [like στορέννυμι, akin to Sans. root STRI, "to spread"].

στιγν-ᾶξω, (f. στιγνᾶσω), 1. aor. ἐστῖγνᾶσα, v. n. [στιγν-ός, "gloomy"] Of the sky: *To be gloomy or overcast; to have a gloomy or lowering look.*

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*;—the gen., dat., and acc. sing. are

used enclitically [akin to Sans. *yu-shmad*].

(συ-ζευγνύω -ζεύγνυμι, f. συ-ζεύξω), 1. aor. συν-ἑζεύξα, v. a. [for συν-ζευγνύω, etc.; fr. σύν, "together"; ζευγνύω, "to join or yoke"] ("To join, or yoke, together"; hence) *To join together in marriage.*

σῦκ-ῆ, ῆς, f. [contr. fr. σῦκ-ἑη (= σῦκ-έα), fr. σῦκ-ορ, "a fig"] ("That which belongs to σῦκον"; hence) *A fig-tree.*

σῦκον, ου, n. *A fig.*

συλ-λάλέω -λάλω, 1. aor. συν-ελάλησα, v. n. [for συν-λαλέω; fr. σύν, "together"; λαλέω, "to talk"] With μετὰ and Gen.: *To talk, or converse, together with.*

συλ-λαμβάνω, f. συλλήψομαι, p. συν-είληφα, 2. aor. συν-ἑλάβον, v. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

συλ-λέγω, f. συλ-λέξω, (p. συν-είλοχα), 1. aor. συν-ἑλέξα, v. a. [for συν-λέγω; fr. σύν, "together"; λέγω, "to lay"] ("To lay together"; hence) 1. *To gather together, collect.*—2. Of fruit: *To gather, etc.*

συμ-βουλεύω, (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, "with"; βουλεύω, "to take counsel"] *To take counsel*

with another, i. e. *to consult* one.—Mid.: (συν-βουλεύομαι), 1. aor. συνεβουλευσάμην, ("To take counsel with one's self"; i. e.) *To deliberate, consult, etc.*

συμβουλ-ῶν, ἰου, n. [σύμβουλ-ος, "a counsellor"] ("A thing pertaining to a σύμβουλος"; hence) *Counsel*.

συν-πνίγω, 1. aor. συνέπνιξα, v. a. [for συν-πνίγω; fr. σύν, in "strengthening" force; πνίγω, "to choke"] *To choke, whether actually or figuratively.*

συν-φέρω, f. συν-οίσω, p. συν-εήνοχα, v. n. [for συν-φέρω; fr. σύν, "together"; φέρω, "to bring"] ("To bring together, collect," etc.; hence) 1. *To be of use to; to be profitable or advantageous.*—2. Impers.: συμφέρει, *It is advantageous, expedient, etc.*

συν-φωνέω -φωνῶ, f. συμφωνήσω, 1. aor. συν-εφώνησα, [for συν-φωνέω; fr. σύν, "together"; φωνέω, "to sound"] ("To sound together, or agree in sound"; hence) 1. *To agree together.*—2. With Dat., or μετὰ with Gen.: *To agree with, to come to an agreement with.*

σύν, prep. gov. dat. only. *With, together with.*

σύν-ἄγω, f. σύν-ἄξω, 2. aor. σύν-ἤγαγον, v. a. [σύν, "together"; ἄγω, "to lead"] ("To

lead together"; hence) 1. Act.: a. *To collect, gather.*—b. *To gather together, gather, etc., a body of persons.*—2. Pass.: σύν-ἄγομαι, p. συν-ἤγμαι, 1. aor. σύν-ἤχθην, *To be collected or gathered together; to come, or go, together in a body.*

σύν-ἄγ-ωγ-ή, ἡς, f. [for συν-αγ-αγ-ή; fr. σύν, "together"; ἄγ (root of ἔγω-ω, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue*, i. e. the place where they assembled for their religious services.

σύν-αίρω, 1. aor. σύν-ἤρα, v. a. [σύν, "together"; αἶρω, "to raise"] ("To raise together"; hence, with reference to the several items) Of an account: *To cast up*;—at xviii. 24 supply λόγον after συναίρειν.

σύν-ἀνάκειμαι, v. mid. [σύν, "with"; ἀνάκειμαι; see ἀνάκειμαι] *To recline at table with one; i. e. a. To be a (person's) guest.*—b. *To be a fellow-guest.*

σύνδάνδαιμος, ἡ, ον, P. pres. of συνανδαιμαι.

συνάντη-σις, σεως, f. [for συναντᾶ-σις; fr. συναντᾶ-ω, "to meet with"] With Dat.: *A meeting with a person.*

(σύν-αυξάνω, f. σύν-αυξήσω, v. a. [σύν, "together with"; αὐξάνω, "to increase"] "To increase, or enlarge, together.") —Pass.: σύν-αυξάνομαι, ("To be increased, or enlarged, together"; hence) *To grow together.*

συναχθήσομαι, fut. ind. pass. of συναγω.

σύν-δουλος, δούλου, m. [σύν, "together with"; δούλος, "a slave"] ("One who is a slave together with another"; hence) *A fellow-slave, a fellow-servant.*

συνέδρι-ον, ον, n. [συνεδρί-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

συνελθεῖν, 2. aor. inf. of συνέρχομαι.

σύν-έρχομαι, (f. σύν-ελεύσομαι), p. σύν-ελήλυθα, 2. aor. σύν-ἦλθον, v. n. [σύν, "together"; ἔρχομαι, "to come or go"] *To come, or go, together.*

σύνε-τός, τή, τόν, adj. [for συνί-τός; fr. συνί-ημι, "to understand"] ("Understanding"; hence) *Prudent, intelligent, sagacious.* —As Subst.: σύνετοί, ὧν, m. plur. *Prudent persons.*

σύν-έχω, f. σύν-έξω, 2. aor. σύν-έσχον, v. a. [σύν, "together"; ἔχω, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold.* —2. Pass.: σύν-έχομαι, (1. aor. σύν-εσχέην, 1. fut. συσχεθήσομαι), *To be taken, or seized, with disease, etc.*

συνῆκα, 1. aor. ind. of συνίημι.

συνήτε, συνῶσι, 2. and 3. pers. plur. 2. aor. subj. of συνίημι:—the ind. (which would be συνῆν) appears not to be found.

συνήχθην, 1. aor. ind. pass. of σινάγω.

(συν-θλάω -θλῶ. f. συν-θλάσω, v. a. [σύν, in "augmentative" force; θλάω, "to crush"] *To crush utterly, grind to powder.*—Pass.: (συν-θλάομαι -θλάωμαι, p. συν-τέθλασμαι, 1. aor. συν-εθλάσθην), 1. fut. συν-θλασθήσομαι.



σύνις, εἶσα, ἐν, P. pres. of in "augmentative" force; σύνιμι.

σύνιτε, 2. pers. plur. pres. ind. of σύνιμι.

σύν-ιμι, f. σύν-ήσω (and σύν-ήσομαι, p. σύν-εἶκα), 1. aor. σύν-ἦκα, v. a. [σύν, "together"; ἵμι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

σύνιουσιν, 3. pers. plur. pres. ind. of σύνιμι, as if fr. a contr. form σύνιέω.

συνιών, masc. P. pres. of σύν-ιμι, as if fr. a contr. form σύνιέω.

(συν-τάσσω, συν-τάττω, f. συν-τάξω, p. συν-τέταχα), 1. aor. σύν-έταξα, v. n. [σύν, in "strengthening" force; τάσσω, "to appoint"] With Dat.: *To appoint, order, order to or for a person.*

συντέλει-ια (quadrisyll.), ias, f. [συντελέω, "to bring quite to an end"] ("A bringing quite to an end"; hence) *Of the world or present dispensation: The end.*

συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. σύν-ετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

συντετριμμένος, η, ον, P. perf. pass. of συντρίβω.

συν-τηρέω -τηρῶ, v. a. [σύν,

τηρέω, "to watch"] ("To watch greatly, to observe attentively"; hence) 1. *To pay great heed or attention to.*—2. As a result of watching: *To preserve.*—Pass.: συν-τηρέομαι -οῦμαι.

συν-τρίβω, f. συν-τρίψω, 1. aor. σύν-έτριψα, v. a. [σύν, "together"; τρίβω, "to rub"] ("To rub together"; hence) *To bruise.*—Pass.: συν-τρίβομαι, p. συν-τέτριμμαι, (2. aor. σύν-ετριβην), 2. f. συν-τριβήσομαι.

Συρ-ία, ias, f. [Σύριοι, "The Syrians"] *The country of the Syrians, Syria.*

συν-σταυρόμαι -σταυροῦμαι, p. σύν-εσταύρωμαι, 1. aor. σύν-εσταυρώην, v. pass. [for συν-σταυρόομαι; fr. σύν, "together with"; σταυρόομαι, "to be crucified"] With Dat. of person: *To be crucified together with another.*

συσταυρωθείς, εἶσα, ἐν, P. 1. aor. of συσταυρόομαι.

σφραγίζω, (f. σφραγίσω and σφραγιῶ), 1. aor. ἐσφράγισα, v. a. [for σφραγίδ-σω; fr. σφραγίς, σφραγί-δος, "a seal"] *To seal, set a seal upon.*

σφραγίσας, ἄσα, αν, P. 1. aor. of σφραγίζω.

σχίζω, (f. σχίσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.*—Pass.: σχιζομαι, (p.

ἔσχισμαι), 1. aor. ἐσχίσθην [akin to Sans. root *SHHID* (*σχίζω* = *σχιδ-σω*), "to cut"].

σχίσ-μα, μάτος, n. [for *σχιδ-μα*; fr. *σχίζω* (= *σχιδ-σω*), "to rend"] ("That which is rent"; hence) *A rent* in a garment.

σχολ-ᾶω, (f. *σχολᾶσω*, p. *ἐσχόλακα*), 1. aor. *ἐσχόλασα*, v. a. [*σχολ-ής*, in force of "idleness"] ("To be in *σχολή*"; hence) *To be idle, to be doing nothing*.

σώ-ζω, f. *σώσω*, p. *σέσωκα*, 1. aor. *ἔσωσα*, v. a. [*σῶ-ς*, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term.—Pass.: *σώ-ζομαι*, p. *σέσωμαι*, 1. aor. *ἑσώθη*, 1. f. *σωθήσομαι*.

σωθῆναι, 1. aor. inf. pass. of *σώζω*.

σωθήσομαι, 1. fut. ind. pass. of *σώζω*.

σῶμα, ἄτος, n. *A body*.

σῶσαι, 1. aor. inf. of *σώζω*.

σῶσον, 1. aor. imperat. of *σώζω*.

σώσω, οὐσα, ον, P. fut. of *σώζω*.

τάλ-αντον, ἄντου, n. ("That which bears or carries"; hence, "a balance" of a pair of scales; hence) *As a weight of money; A talent*, worth 243*l.* 15*s.* of English money [root *ταλ*, akin to Sans. root *TUL*, "to bear"; whence also Lat. *tollo*].

τᾶμ-εῖον, εἶου, n. [contr. fr. *τᾶμῖ-εῖον*; fr. *τᾶμῖ-ας*, "a treasurer"] ("A thing pertaining to a *ταμίης*"; hence, "a treasury"; hence) *A secret place, closet*.

τᾶπεινός, ἡ, ὅν, adj. *Humble*.

τᾶπειν-όω -ῶ, f. *ταπεινώσω*, 1. aor. *ἐταπεινώσα*, v. a. [*ταπειν-ός*, "humble"] ("To make *ταπεινός*"; hence) *To humble, abase*. — Pass.: *τᾶπειν-όμαι -οῦμαι*, (1. aor. *ἐταπεινώθην*), 1. fut. *ταπεινώθήσομαι*.

τᾶράσσω (τᾶράττω), (f. *τᾶράξω*), 1. aor. *ἐτᾶραξα*, v. a. *To disturb, trouble* in mind.—Pass.: *τᾶράσσομαι* (τᾶράττομαι), p. *τετᾶραγμαί*, 1. aor. *ἐταράχθην*, (1. f. *ταραχθήσομαι*) [akin to Sans. root *TRAS*, "to tremble";—in causative force, "to cause to tremble, to frighten"].

τάσσω (τάττω, f. *τάξω*, p. *τέταχα*), 1. aor. *ἔταξα*, v. a. [for *τάγσω*; fr. root *ταγ*] 1. Act.: *To arrange, put in order*.—2. Mid.: *τάσσομαι* (τάττομαι), f. *τάξομαι*, 1. aor. *ἐταξάμην*, *To appoint, arrange, fix*, etc., for one's self, etc., or as one's own act [akin to Sans. root *TAKSH*, in force of "to prepare, form"].

ταῦρος, ον, m. *A bull* [akin to Sans. *sthūr-in*, "a beast of burden"].

τᾶφ-ή, ἥς, f. [*θάπτω*, "τὸ

bury," through root ταφ] ("A burying"; hence) *A burying-place, a burial-place.*

τάφ-ος, ου, m. [id.] ("That which buries"; hence) *A tomb, sepulchre.*

τάχύ, adv. [adverbial neut. of ταχύς, "quick"] *Quickly, speedily, with speed or haste.*

τέ, conj. *And* [like Lat. *que*, akin to Sans. *cha*, "and"].

θεμελιώτο, 3. pers. sing. pluperf. (without augment) ind. pass. of θεμελιόω.

τεθλιμμένος, η, ου: 1. P. perf. pass. of θλίβω.—2. As Adj.: *Strait, narrow*;—at vii. 14 opp. to εὐρύχωρος.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child*, whether male or female, and whether actually or figuratively.

τέκ-των, τονος, m. [τεκ, a root of τίκτω (of the male parent), "to beget"] ("He who begets"; hence) *An artificer, esp. a carpenter*, as being the originator or, as it were, father of his works.

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τελευτάω, contr. 3. pers. sing. pres. imperat. of τελευτώ.

τελευτ-άω -ῶ, (f. τελευτήσω), p. τετελεύτηκα, 1. aor. ἐτελεύτησα, v. a. [τελευτ-ή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die.*

τελευτ-ή, ἥς, f. [τελευτ-άω, "to die"] *Death, decease.*

τελ-έω -ῶ, (f. τελέσω and τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, bring to an end.*—2. *To pay.*

τέλος, εος ους, n.: 1. *An end*;—at xxiv. 14 τὸ τέλος, *the end*; i. e. according to some, the consummation of all things; according to others, the final calamity of Jerusalem.—Adverbial expression: eis τέλος, *to the end*, i. e. constantly, x. 22.—2. *Tax, tribute, toll, impost*; xvii. 25.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὤν, root of ὤν-έομαι, "to buy"] ("One who buys the taxes or imposts"; the Greek equivalent for the Latin *publicānus*, i. e. "one pertaining to the publicum, or public revenue"—the name given at Rome to those who farmed, or purchased, from the state the collection of the several taxes

payable to the Romans by the countries they had conquered; hence) *A farmer of the public revenues, a Publican*. As the amount to be paid for the right of collecting the taxes, as above mentioned, was often too large for the resources of a single person, several persons commonly joined together and formed societies (*sōcī-stātes*), the members of which were called *sōcīi* (partners), and were under a president of their own body, termed *māgister sōcīlētiās* (master of the society). The *māgister* resided at Rome and managed the affairs of the society, employing a *sub-māgister* (under-deputy-master), who travelled about in the province for which the society had contracted, and superintended those who had the actual collection of the imposts. These last were termed *portitōres* ("carriers," as being those to whom the duty on the freight, and also the land-carriage, of goods was paid), and were generally taken from the lowest orders of the native population of the subject state. It is these persons who are called *τελώναι* in the Gr. Test., while *ἀρχιτελώνης* is probably their superintendent, or the *sub-māgister*. Both the *τελώναι* and the *ἀρχιτελώνης* appear

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to have habitually overcharged when opportunity offered, and not to have hesitated to advance false charges of smuggling with a view of extorting hush-money. They were especially hateful to their countrymen, not only as being instruments of oppression, but also from their being regarded as defiled through constant and willing intercourse with their heathen rulers.

*τελών-ιον*, *ιον*, n. [*τελών-ης*, "a publican"] ("A thing pertaining to a *τελώνης*"; hence) *A toll-house, custom-house*, where tolls and imposts were paid.

*τίρας*, *ἄτος*, n. *A wonder, marvel, portent*.

*τέσσαρ-ά-κον-τα*, num. adj. indecl. [*τέσσαρ-ες*, "four"; (a) connecting vowel; *κον-τα*, see *τριάκοντα*] ("Provided with four tens"; and so) *Forty*.

*τέσσαρ-ες* (*τέτταρ-ες*), a, num. adj. plur. *Four*.

*τέταρ-τος*, *τη*, *τον*, num. adj. [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].

*τετρακισ-χίλιοι*, *χίλια*, *χίλια*, num. adj. plur. [*τετρα-κισ*, "four times"; *χίλιοι*, "a thousand"] ("Four times a thousand"; i. e.) *Four thousand*.

*τετρ-άρχ-ης*, *ον*, m. [*τέσσαρ-ες* (in composition *τετρ*), "four"; *ἄρχ-ω*, "to command

or rule over"] ("A ruler over one out of four parts of a country or kingdom which was beforetime under a single sovereign"; but, in Gr. Test., of one who rules over any portion of a country, and is nearly equivalent to "king"] *A tetrarch.*

τηρ-έω -ῶ, f. τηρήσω, p. τετήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ός, "a watch or guard"] 1. *To watch, guard, keep.*—2. Of a command, etc.: *To observe, keep, perform, obey.*

τίθει(ν), for τίθεισι(ν), 3. pers. plur. pres. ind. of τίθημι; v. 15.

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.: 1. *To put or place.*—2. Mid.: τί-θε-μαι, f. θήσομαι, 2. aor. ἐθέμην, *To put, or place, as one's own especial act [lengthened and strengthened fr. root θε, akin to Sans. root धृ, "to put"]*.

τίκ-τω, f. (τέξω and) τέξομαι, (p. τέτοκα), 2. aor. ἔτεκον, v. a.: 1. Of a woman: *To bring forth, give birth to, a child.*—2. Pass.: Of a child: *To be brought forth, to be born.*—Pass.: (p. τέτευμαι), 1. aor. ἐτέχθην, (1. fut. τεχθήσομαι) [akin to Sans. root तृक्ष, "to fabricate, form, make"; whence, also. Sans. tok-a, "offspring"].

τῖλλω, (f. τῖλω, 1. aor. ἔτιλα), v. a. *To pluck, gather.*

1. τίμα, contr. 2. pers. sing. pres. imperat. of τιμάω.

2. τιμά, contr. 3. pers. sing. pres. ind. of τιμάω.

τίμ-άω -ῶ, f. τιμήσω, (p. τετίμηκα), 1. aor. ἐτίμησα, v. a. [τίμ-ή, "honour"] 1. Act.: *To honour*;—at xv. 5 the reading καὶ οὐ μὴ τιμήσῃ is that of the majority of the editions, and notably of that one from which the English Version is made. In this case the clause is coupled to that containing εἶπῃ by καί, and there is an ἀρδσιῶρῆσις after μητέρα αὐτοῦ. In some editions, however, καί is omitted, and instead of τιμήσῃ (the 1st aorist subj.) τιμήσει (fut. ind.) is given, by which the clause is made to convey a positive command not by any means to honour, etc. In this case there is no ἀρδσιῶρῆσις. —2. Mid.: (τίμ-άομαι -ῶμαι, f. τιμήσομαι, 1. aor.) ἐτιμησάμην, *To set a value on, to value.*—3. Pass.: (τίμ-άομαι -ῶμαι), p. τετίμημαι, (1. aor. ἐτιμήθην, 1. f. τιμηθήσομαι), *To be valued.*

τί-μή, μῆς, f. [τί-ω, "to honour"; also, "to value"] 1. ("That which honours"; hence) *Honour.*—2. ("A valuing"; hence) *Value, price of a thing.*

1. τις, τι (Gen. τίνος), indef. pron. *Some, any*.—As Subst.: a. Masc.: (a) *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.

2. τίς, τί (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί, *Why? wherefore?* xx. 6.—As Subst.: a. Masc.: τίς, *Which person? what person? who?*—b. Neut.: τί, *What thing? what?*—τί ἡμῖν καὶ σοί, *what is there in common to us and to thee?* i.e. *what have I to do with thee?* viii. 29.—2. *Which, or whether*, of thetwo.—As Subst.: τί, *Which, or whether*, of two things.

τοιοῦτος, τοιαύτη, τοιοῦτο (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: τοιοῦτοι, *ov*, m. plur. *Such persons, such*.

τόκος, *ov*, m. [for τέκος; fr. τίκτω, “to produce, bring forth,” through root τεκ] (“That which is brought forth”; hence) *Of money: Interest*; as that which is produced, or brought forth, by capital.

τολμή, *αῶ* -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμη-α, “courage, daring”] (“To have τόλμη”; hence) *With Inf.: To dare, venture, etc., to do, etc.*

τόπος, *ov*, m. *A place*,

*spot*:—τόπος ἅγιος, *holy place*, i.e. the temple at Jerusalem, xxiv. 15.

τοσούτος, αὐτή, οὗτο, adj. [a lengthened form of τόσος, “so great, so many”] 1. *Of amount, etc.: So great*.—2. *Of number: So many*.

τότε, adv. *At that time, then*.  
τοῦνομα, by crasis for τὸ ὄνομα; xxvii. 57.

τούτο; see οὗτος.  
τρ-ᾶ-πεξα, πέξ(ης), f. [prob. shortened fr. τετρ-δ-πεξα, i.e. τετρ-δ-πεδ-σα=τετρ-δ-ποδ-σα; fr. τέτρ (see τετραρχής), “four”; (α) connecting vowel; ποῦς, ποδ-ός, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general*.

τραπέζι-ιτης, ἱτου, m. [τράπεζα, “a table”; hence, “a money-changer’s table”] (“One making a τράπεζα”; hence) *A money-changer, a banker*.

τρέχης, *ov*, m. *Throat, neck*.

τρεῖς, τρία (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans. *tri*, “three”].

τρέφω, (f. θρέψω, p. τέτροφα), 1. aor. ἐθρέψα, v. a. *To nourish, support, feed, maintain*.

(τρέχω, θρέξω (late) and δρᾶμῶμαι), 2. aor. ἐδρᾶμον, v. n. *To run*.

τρί-ᾶ-κον-τα, num. adj. in-

decl. *Thirty* [τρεις, τρι-ων, "three"; (a) connecting vowel; κον (= can, in Sans. *da-can*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

τριβोल-ος, ου, m. [τριβोल-ος, "three-pointed, three-spiked"] ("The three-spiked thing"; hence, "a caltrop," a three-spiked implement so formed that one of the spikes must point upwards, and which was used for laming the enemy's cavalry; hence, from similarity of shape) 1. A prickly water-plant called the *water-caltrop*.—2. The *land-caltrop*, a prickly plant hurtful to other plants.

τριβ-ος, ου, f. [τριβω, "to rub"; of a road, "to tread down, wear smooth"] ("That which is trodden down or worn smooth"; hence) *A worn, or beaten, track; a way, road, path*.

τρι-ς, adv. [τρεις, τρι-ων, "three"] *Threes times, thrice*.

τρι-τος, τη, τον, adj. [τρεις, τρι-ων, "three"] ("Provided with three"; hence) *Third*.—As Subst.: τριτη, ης (sc. ημερα), f. *The third day*;—at xvi. 21; xvii. 23; xx. 19 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when."

τρέπ-ος, ου, m. [for τρέπ-ος; fr. τρέπω, "to turn"] ("A

turning, turn"; hence) *A way, manner, mode*.—Adverbial expression: *ὁν τρόπον* (for τὸν τρόπον, ἐν ᾧ), *after the manner in which, after which manner, as*, xxiii. 37.

τροφ-ή, ῆς, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food*.

τρουβλίον, ου, n. *A bowl, or deep dish*;—at xxvi. 23 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

τρῦπη-μα, μάτος, n. [for τρυπά-μα; fr. τρυπά-ω, "to pierce or bore"] ("That which is pierced or bored"; hence) Of a needle: *The eye*.

τρώγω, (f. τρώγομαι), v. a. *To eat*.

τύπ-τω, (f. τύπω, p. τέτυφα, 1. aor. ἐτυψα), v. a. *To beat, strike, smite* [akin to Sans. root *τυρ*, "to hurt"].

\*Τύρος, ου, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean.

τυφλό-ς, λῆ, λόν, adj. [τυφ-ος, "smoke, mist"] ("Pertaining to τυφος"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*.—As Subst.:

τυφλός οὐ, m. *A blind man*. (τύφ-ω, f. θύω, p. τέθυφα,

v.n. *To consume in smoke, to smoulder.*—Pass.. τυφ-ομαι, (p. *τιθυμμαι*, 2. aor. *ἐτύφην*, 2. fut. *τυφήσομαι*), *To raise a smoke; to smoke, to smoulder* [akin to Sans. root *DHŪP*, “to fumigate”].

ὕβρι-ζω, (f. *ὕβρισω*, p. *ὕβριζα*), 1. aor. *ὕβρισα*, v. a. [*ὕβρις*, in force of “insult”] 1. *To insult by word, to reproach, etc.*—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

ὕγι-αίνω, (f. *ὕγιαίνω*, 1. aor. *ὕγιανα*), v. n. [*ὕγι-ής*, “healthy, whole”] (“To be *ὕγις*”; hence) *To be in sound health, to be whole.*

ὕγι-ής, *ής*, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root *VAJ*, “to strengthen”].

ὕδατος, *ὑδατι*, gen. and dat. sing. of *ὕδωρ*.

ὕδωρ, *ἕδος*, n. *Water* [akin to Sans. *udan*, “water”].

υ-ίός (dissyll.), *ιού*, m. (“One begotten or brought forth”; hence) *Ason*:—*ὁ υἱὸς ἀνθρώπου*, *the son of man*, i. e. Christ as to his human nature, xvi. 13, etc.:—*υἱὸς τοῦ Θεοῦ*, *the son of God*, i. e. Christ as to his divine nature, xvi. 16, etc. [akin to Sans. root *SU*, “to beget”; also, “to bring forth”].

ὕμναις, *ὕμνων*, *ὕμνιν*, *ὕμνας*, plur. of *ὅ*.

ὕμν-έω -ᾶ, f. *ὕμνησω*, (p. *ὕμνηκα*), 1. aor. *ὕμνησα*, v. n. [*ὕμνος*, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] *To sing a hymn.*

ὕπαγε, *ὑπάγετε*; see *ὁπ-άγω*.

ὕπ-άγω, (f. *ὁπ-άξω*, 2. aor. *ὁπ-ήγαγον*), v. n. [*ὕπ-ό*, denoting “gradually or slowly”; *άγω*, (as if in reflexive force, “to lead one’s self”; i. e.) “to go”] (“To go gradually away”; hence) 1. *To withdraw, retire, depart.*—2. *ὕπαγε, ὑπάγετε*, 2. pers. sing. and plur. of pres. imperat. *Go thy way; go your way.*

ὕπ-άκουω, (f. *ὁπ-ἀκούσομαι*), 1. aor. *ὁπ-ήκουσα*, v. n. [*ὁπ-ό*, “under”; *ἀκούω*, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was there; hence) With Dat.: *To obey, submit to.*

ὕπ-αντάω -αντώ, (f. *ὁπ-αντήσω* and *ὁπ-αντήσομαι*), 1. aor. *ὁπ-ήντησα*, v. n. [*ὁπ-ό*, denoting “gradually”; *αντάω*, “to meet”] (“To meet gradually”; hence) With Dat.: *To go to meet; to meet.*

ὕπ-άρχω, imperf. *ὁπ-ἤρχον*, (f. *ὁπ-ἀρξω*, 1. aor. *ὁπ-ἤρξα*), v. n. [*ὁπ-ό*, “without force”; *ἀρχω*, “to begin”] (“To begin,



make a beginning"; hence, "to begin to be"; hence) 1. *Τὸ δε.*—2. *To belong to one.*

*ἐνάρχων, οὔσα, or, P. pres. of ἐνάρχω.*—As Subst.: *ἐνάρχοντα, ον, n. plur.:* With art.: *The things belonging to one; i. e. one's possessions, property, etc.*

*ἐνῶπ, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) For, in behalf of.*—2. With Acc.: a. *Above in point of rank, etc.;* x. 24.—b. *Above, beyond, in a higher degree than;* x. 37.

*ἐν-ηρέτης, ηρέτου, m. [lengthened fr. ἐν-ερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) A servant, etc.*

*ἐν-vos, του, m. Sleep [akin to Sans. root *SVAP*, "to sleep"].*

*ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. Under, beneath.*—b. *Of the Agent: By.*—c. *Under the hands of, from.*—2. With Acc.: *Under, beneath, whether actually or figuratively [akin to Sans. *upa*, "under"].*

*(ὑπο-δελκνῦμι), f. ὑπο-δέλκω, 1. aor. ὑπ-έδειξα, v. a. [ὑπό, denoting "secretly"; δελκνῦμι, "to show, to point out"] ("To point out secretly"; hence) With Inf.: To point out, or*

*teach, indirectly or by indication; to indicate.*

*ὑπόδη-μα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) A sandal.*

*ὑπο-ζύγ-ιον, ιου, n. [ὑπό, "under"; ζύγ-ον, "a yoke"] ("That which is under the yoke"; hence) A beast of draught or burden; a draught-animal;—at xxi. 5 used of an ass.*

*ὑποκρί-σις, σεως, f. [for ὑπόκριν-σις; fr. ὑποκρίνομαι, in force of "to play a part"] ("A playing, or acting, a part"; hence) Hypocrisy.*

*ὑποκρίτᾱ, voc. sing. of ὑποκριτής.*

*ὑποκρι-τής, τοῦ, m. [for ὑποκριν-τής; fr. ὑποκρίνομαι, in force of "to act or play a part on the stage"] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) A hypocrite.*

*ὑπο-μένω, f. ὑπο-μενῶ, p. ὑπο-μεμένηκα, 1. aor. ὑπ-έμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) To endure, stand firm, remain steadfast, etc.*

*ὑπο-πόδ-ιον, ιου, n. [ὑπό, "beneath"; ποῦς, ποδ-ός, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) A footstool.*

**ὑπο-στρέφω**, f. ὑπο-στρέψω, 1. aor. ὑπ-έστρεψα, v. n. [ὑπό (as adv.), "behind"; στρέφω, "to turn"] ("To turn behind"; i. e.) *To turn back again, to return.*

**ὕστερον**, comp. adv. [adverbial neut. of ὕστερος, (of time) "later"] 1. *Later, subsequently, afterwards.* — 2. With Gen. of thing compared: *Later than, last of; xxii. 27.*

**ὑψ-ηλός**, ηλῆ, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὕψος"; hence) *High, lofty.*

**ὑψ-ιστος**, ιστη, ιστον, sup. adj. [ὑψ-ι, "on high"] *Most high, highest.* — As Subst.: ὕψιστα, ων, n. plur. *The highest places, or heavens.*

**ὑψ-όω -ῶ**, f. ὑψώσω, 1. aor. ὑψωσα, v. a. [id.] ("To make, or cause to be, ὑψί"; hence, "to lift on high"; hence) *To exalt, raise up, etc.*—Pass.: (ὑψ-όμαι -οῦμαι), 1. aor. ὑψώθην, 1. fut. ὑψωθήσομαι.

**ὑψωθείς**, εἶσα, ἐν, P. 1. aor. pass. of ὑψόω.

**ὑψωθήσομαι**, fut. ind. pass. of ὑψόω.

**φάγειν**, φάγω, inf. and subj. of ἐφαγον.

**φάγετε**, 2. pers. plur. imperat. of ἐφαγον.

**φάγ-ος**, ου, m. [φαγ-εῖν, "to eat"] ("One who eats";

hence, with accessory notion of excess) *A glutton.*

(φα(ι)ν-ω, f. φάνῳ, p. πέφαγκα, v. a. "To show."—Pass.:) φα(ι)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, 2. f. φανήσομαι, *To appear, to be seen.*

**φάν-ερός**, ἐρᾶ, ἐρόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) 1. *Clear, open, manifest, evident.*—2. Adverbial expression: ἐν τῷ φάνερῳ, *Openly.*

**φάνερ-όω -ῶ**, f. φανερώσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest.*—2. Pass.: *To be made manifest; to appear.*—Pass.: φάνερ-όμαι -οῦμαι, p. πεφάνέρωμαι, 1. aor. ἐφάνερώθην, 1. f. φανερωθήσομαι.

**φάνερωθῆ**, 3. pers. sing. 1. aor. subj. pass. of φανερώω.

**φάνήσομαι**, 2. fut. ind. pass. of φαίνω.

**φάντασ-μα**, μάτος, n. [for φάνταδ-μα; fr. φαντάζω (= φαντάδ-ω), "to make visible"; Pass.: "to appear"] ("That which appears" to one; hence) *A phantom, spirit.*

**φάνῳ**, 2. aor. subj. pass. of φαίνω.

**\*Φαρές**, m. indecl. (In margin to Engl. Version "Breach"; but supposed to be prob. "Birth") *Phares* (or *Perez*); a son of Judah, the son of Jacob, and an ancestor

of Joseph the husband of the Virgin Mary; i. 3.

\*Φαρισαῖος, ου, m. ("One separated" from others, as being under self-control; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φάγγω-ος, εος ους, n. [φάγγω-ω, "to shine"] ("That which shines"; hence) *Light*, etc.

φέρω, f. οἶσω, (p. ἐννοχα), 1. aor. ἤνεγκα, v. a. irreg. *To bear, carry, bring*.—Pass.: φέρομαι, 1. aor. ἠνέχθην, (1. fut. οἰσθήσομαι) [in pres. and imperf. akin to Sans. root BHĀI, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases ὀ-ω, and ἐνέκ-ω, or ἐνέγκ-ω].

φευγέτωσαν, 3. pers. plur. pres. imperat. of φεύγω.

φεύγω-ω, f. φεύξομαι, 2. aor.

ἔφυγον, v. n. *To flee, flee away*, whether actually or figuratively [akin to Sans. root BHUJ, "to bend."—Pass.: in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Engl. *badge*].

φήμη-η, ης, f. [φημι-ι, "to speak"] ("That which speaks"; hence, "a voice"; hence) *Report, rumour, fame*.

φημι-μι, f. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHĀSH, "to speak"].

(φθά-νω, f. φθάσω and φθήσομαι, p. ἐφθάκα), 1. aor. ἔφθασα, v. n. *To come first*, etc.;—at xii. 28 folld. by ἐπί and Acc. case.

φθόνος, ου, m. *Envy* [either for φθέ-νος, fr. φθέ-ω (= φθί-ω), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root KSHAN, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φίλλω-ω, f. φίλησω, p. πεφίληκα, 1. aor. ἐφίλησα, v. a.: 1. *To love*.—2. With Inf.: a. *To love to do, etc.; to be fond of doing, etc.*—b. *To be wont, or accustomed, to do, etc.; to be in the habit of doing, etc.*—3. As a mark of love: *To kiss* [akin to Sans. root PRI, "to please; to love"].

**Φῖλ-ιππ-ος**, ου, m. [φῖλ-έω, "to be fond of"; ἵππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles; x. 3. —2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias; referred to at xiv. 3.—3. A son of Herod the Great, and Tetrarch of Ituræa and Trachonitis; xvi. 13.

1. **φίλος**, η, ου, adj. *Beloved, dear*.—As Subst.: **φίλος**, ου, m. *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. **φίλος**, ου; see 1. **φίλος**.

**φίμ-ω** -ω, f. **φίμωσα**, 1. aor. **ἐφίμωσα**, v. a. [φίμ-ω, "a muzzle"] ("To muzzle"; hence) 1. Act.: *To silence, put to silence*.—2. Pass.: *To be silent, still, etc.; to hold one's peace*.—Pass.: **φίμωμαι** -οῦμαι, p. **πεφίμωμαι**, 1. aor. **ἐφίμωθην**.

**φοβεῖσθε**, 2. pers. plur. pres. imperat. pass. of **φοβέω**.

**φοβ-έω** -ω, f. **φοβήσω**, 1. aor. **ἐφόβησα**, v. a. [φός-ος, "fear, fright"] 1. Act.: *To put in fear; to frighten, terrify*.—2. Pass.: **φοβ-έομαι** -οῦμαι, (p. **πεφόβημαι**), 1. aor. **ἐφοβήθην**, 1. f. **φοβηθήσομαι**: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person as Acc. of Respect: *To be fright-*

*ened, etc., at; to stand in fear or dread of*.—3. Mid.: **φοβ-έομαι** -οῦμαι, (f. **φοβησώμαι**, 1. aor. **ἐφοβησάμην**), *To fear for one's self or on one's own part; to fear*.

**φοβηθεῖς**, εἶσα, ἐν, P. 1. aor. pass. of **φοβέω**.

**φοβηθῆς**, **φοβηθῆτε**, 2. pers. sing. and plur. 1. aor. subj. pass. of **φοβέω**.

**φόβ-ος**, ου, m. *Fear, fright, terror* [either for **φείβ-ος**, fr. **φείβ-ομαι**, "to flee affrighted"; or like **φέβομαι**, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root BHĪ, "to fear"].

**φον-εύς**, έως, m. [for **φεν-εῖς**; fr. obsol. **φέν-ω**, "to kill"] ("A killer"; hence) *A murderer*.

**φον-εύω**, f. **φονεύσω**, 1. aor. **ἐφόνευσα**, v. n. [φόν-ος, "murder"] *To commit murder*.

**φόν-ος**, ου, m. [for **φέν-ος**; fr. obsol. **φέν-ω**, "to kill"] *A killing, murder*.

**φορ-έω** -ω, f. **φορέσω** (and **φορήσω**, p. **πεφόρηκα**), 1. aor. **ἐφόρεσα** (and **ἐφόρησα**), v. a. [a collateral form of **φέρω**; see **φέρω** at end] ("To bear, carry"; hence) *To wear*.

**φορτ-ίζω**, (f. **φορτίσω**), v. a. [φóρτ-ος, "a ship-load or cargo"; hence, "a heavy burden"] *To lay a heavy burden upon, to load*;—at xi.

28 in figurative sense.—Pass.: (φορτ-ίζομαι, p. πεφόρτισμαι. φορτ-ιον, *ιον*, n. (dim. in form only) [*id.*] *A heavy burden.*

φράγελλ-όω -ῶ, 1. aor. ἐφράγελλωσα, v. a. [φράγell-η = Lat. flagell-um, "a scourge"] *To scourge.*

φραγ-μός, μου, m. [φράσσω, "to fence," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

(φράζω, f. φράσω, p. πέφρακα), 1. aor. ἐφράσα, v. a. *To speak, tell, declare* [for φράδ-σω, fr. root φραδ, akin probably to Sans. root vad, "to speak"].

φρον-έω, ῶ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φρόν-ιμος, ἰμον, adj. [φρον-έω, "to think"] ("Thinking or thoughtful"; hence) *Practically wise, prudent*; — at xxv. 4 supply παρθένοι with φρόνιμοι; — at xxv. 8 supply παρθένοις with φρόνιμοις. ~~Comp.~~ Comp.: φρονιμ-ώτερος; (Sup.: φρονιμ-ώτατος.)

φύγειν, 2. aor. inf. of φεύγω. φύγ-ή, ἥς, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ἥς, f. [φυλάσσω,

"to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i. e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φύλασσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φύλάσσομαι, φύλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην, *To observe or keep on one's own part.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φύλλον, ου, n. *A leaf.* φύτε-ia (trissyll.), *ias*, f. [φύτεύ-ω (trissyll.), "to plant"] ("A planting"; hence) *A plant.*

φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φyt-όν, "a plant"] *To plant.*—Pass.: (φύτ-εύομαι), p. πεφύτευμαι, (1. aor. ἐφyteύθην, 1. fut. φyteυθήσομαι).

φωλεός, οῦ, m. *A hole, etc., of foxes.*

φων-έω -ῶ, *f.* φωνήσω, 1. aor. ἐφώνησα, *v. n.* and *a.* [φων-ή, "a sound"] ("To utter φων-ή"; hence) 1. Neut.: *a.* Of persons: (a) *To speak*.—(b) *To call out* or *aloud*.—b. Of a cock: *To crow*.—2. Act.: *To call; to call to* or *for*.

φων-ή, ἦς, *f.*: 1. *A sound*.—2. Of persons: *Voice*.

φῶς, φωτός, *n.* [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether actual or figurative. ~

φωτ-εἶνός, εἰρή, εἰρόν, *adj.* [φῶς, φω-ός, "light"] ("Pertaining to φῶς"; hence) *Possessing*, or *possessed of, light; light*, whether actually or figuratively.

χαῖρα, χαίρετε; see χαίρω.

χαίρω, *f.* χάρῳ, χάρησμαι (and χαίρησω, *p.* κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, *v. n.*: 1. *To rejoice, be glad*;—at ii. 10 ἐχάρησαν is folld. by cognate acc. χαράν.—2. Imperat. pres. sing. and plur.: As a mode of salutation: χαῖρα, χαίρετε, *Hail!*—but at v. 12 χαίρετε belongs to no. 1 [akin to Sans. HARY, "to desire"].

χάλεπός, ἥ, όν, *adj.* ("Hard" to deal with; hence) *Bitterly angry, cruel, fierce*, etc.

χαλκός, οὔ, *m.* ("Copper or bronze"; hence, as made of

χαλκός, "copper-money," etc.; hence) *Money* in general.

Χαναν-αῖος, αἶα, αῖον, *adj.* [\*Χανάν (= Χανάνν), Chanaan or Canaan (= "Low-land")].

χάρ-ά, ἄς, *f.* [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness*.

χάρησμαι, fut. ind. of χαίρω.

χείλος, εος οὖς, *n.* *A lip*.

χειμ-ών, ὠνος, *m.* ("The snowy time"; hence) *Winter*;—at xxiv. 20 χειμῶνος is Gen. of time "when" [akin to Sans. him-a, "snow"].

χεῖρ, χειρός, *f.* *A hand* [akin to Sans. root HRI, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, ον, comp. *adj.* (see κακός) *Worse*.

χήρα, *as*; see χήρος.

χή-ρος, ρα, ρον, *adj.* ("Left, abandoned by"; hence) *Bereaved, bereft*.—As Subst.: χήρα, *as, f.* ("A bereaved woman"; *i. e.*) *A widow*.

χιτών, ὠνος, *m.* *An undergarment, vest*.

χιών, όνος, *f.* *Snow* [akin to Sans. hima, "snow"; cf. χειμ-ών].

χλαμύς, ὕδης, *f.* *A military cloak*; also, *a short cloak* or *mantle* used by horsemen.

χολ-ή, ἦς, *f.* *Gall* [akin to Sans. hari, "green"; also, "yellow"].

\*Χορὰζ, n. indecl. *Chorazin*; a city of Galilee. It is mentioned neither in the Old Testament nor in Josephus. From a discovery made A.D. 1842 it is supposed to be a village about two miles from Capernaum, and called by the Arabs *Gerazi*.

χορτ-ἄζω, (f. χορτάω), v. a. [χορτ-ος, "grass"] ("To supply with *χόρτος*"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and Gen. of thing: *To satisfy, or fill, one with something.*—2. Pass.: *To be satisfied or filled.*—Pass.: χορτ-ἄζομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: 1. *Green food, grass.*—2. *The grass, sward* [akin to Sans. *harit*, "green"].

χρε-ῖα (dissyll.), las, f. [χράομαι, another form of χράομαι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want, need.*—2. With Gen.: *Want, or need, of something.*

χρη-μα, μάτος, n. [root *χρη* = *χρα* in *χράομαι*, "to use"] ("That which is used"; hence) Plur.: *Goods, riches, wealth, possessions, etc.*

(χρηματ-ίζω, f. *χρηματίζω*,

p. *ερχομαι*, 1. aor. *ἐχρηματίζω*, v. a. [*χρημα*, *χρηματ-ος*, in force of "business"] "To transact business," etc.—) Pass.: *To receive an answer, oracle, etc.*; and, in Gr. Test., *To receive a divine revelation, etc.*—Pass.: (χρηματ-ίζομαι), p. *κεχρηματισμαι*, 1. aor. *ἐχρηματίσθην*.

χρη-στός, στή, στόν, adj. [*χρη*, a root of *χράομαι*, "to use"] ("That is to be, or may be, used; useful," etc.; hence) Of things: *Good, gentle, easy to bear, etc.*

Χρι-στός, στοῦ, m. [*χρί-ω*, "to anoint"] ("Anointed One") *Christ*.

χρον-ία, f. (χρονίσω and) *χρον-ία*, v. n. [*χρόν-ος*, "time"] ("To spend time"; hence) 1. *To tarry, linger, delay.*—2. With Inf.: *To delay to do, etc.*

χρόνος, ου, m. *Time*.

χρυσός, ου, m. *Gold*.

χωλ-ός, ή, όν, adj. *Lame, halt.*—As Subst.: *χωλός, ου, m. A lame man* [akin to Sans. root *κholz*, "to be lame"].

χώρα, as, f.: 1. *A place, or spot.*—2. *A country, land, region, district.*

χωρ-έω -ω, (f. *χωρήσω*, p. *κεχώρηκα*), 1. aor. *ἐχώρησα*, v. n. and a. [*χωρ-ος*, "a place"] 1. Neut.: *To go.*—2. Act.: ("To have space, or room, for"; hence) *To receive*

a statement, *etc.*; xix. 11;—  
at xix. 12 supply *αὐτόν* (= *τὸν λόγον*) after *χωρεῖν* and *χωρεῖτω*.

*χωρ-ῖω*, *f.* *χωρίσω* (and *χωρίω*), 1. aor. *ἐχώρισα*, *v. a.* [*χωρ-ῖς*, "apart, asunder"] *To put apart or asunder; to separate, sever, etc.*

*χωρ-ῖον*, *ἰου*, *n.* (dim. only in form) [*χωρ-ος*, "a place"] *A place.*

*χωρῖς*, *adv.*: With *Gen.*: *Apart from, without.*

*ψεύδομαι*, (*f.* *ψεύσομαι*), 1. aor. *ἔψευσάμην*, *v. mid.* [*ψεύδ-ος*, "falsehood"] *To speak, or utter, a falsehood; to speak falsely; to lie.*

*ψευδομαρτύρ-εω* -*ω*, *f.* *ψευδομαρτύρησω*, 1. aor. *ἔψευδομαρτύρησα*, *v. n.* [*ψευδομαρτύρ-ος*, "a false witness"] ("To be a *ψευδομαρτύρ*"; hence) *To bear false witness.*

*ψευδομαρτυρ-ῖα*, *ῖας*, *f.* [*ψευδομαρτύρ-εω*, "to bear false witness"] *A bearing false witness, a giving false testimony, false-witness.*

*ψευδ-ο-μάρτυς*, *μάρτυρος*, *m.* [*ψευδ-ής*, "false"; (*ο*) connecting vowel; *μάρτυς*, "a witness"] *A false witness.*

*ψευδ-ο-προφήτης*, *προφήτου*, *m.* [*ψευδ-ής*, "false"; (*ο*) connecting vowel; *προφήτης*, "a prophet"] *A false prophet.*

*ψευδ-ό-χριστος*, *χρίστου*, *m.* [*ψευδ-ής*, "false"; (*ο*) connecting vowel; *Χριστός*, "Christ"] *A false Christ.*

*ψιχ-ῖον*, *ἰου*, *n.* dim. [*ψίξ*, *ψιχ-ός*, "a crumb"] *A little crumb.*

*ψύγῃσομαι*, 2. fut. ind. pass. of *ψύχω*.

*ψυχ-ή*, *ῆς*, *f.* [*ψύχ-ω*, "to breathe"] ("That which breathes"; hence) 1. *Breath.*—2. *Life.*—3. *A soul.*

(*ψύχω*, *f.* *ψύξω*, 1. aor. *ἔψυξα*, *v. a.*: 1. *To make cold.*—2.) Pass.: (*ψύχομαι*, 1. aor. *ἐψύχθην*, 1. fut. *ψυχθήσομαι*, 2. aor. *ἐψύχην*), 2. fut. *ψύχῃσομαι* and *ψύγῃσομαι*, *To be made cold; to grow, or wax, cold.*

*ὦ*, interj. *O!*

\**Ὠβήδ*, *m.* indecl. ("Worshipper or Servant") *Obed*; son of Booz or Boaz, grandfather of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

*ὧδε*, *adv.*: 1. *In this place, here.*—2. *To this place, hither.*

*ὧδὲ*, *ἴνος*, *f.* ("A throe or pang of childbirth"; hence) *A sorrow, pain, distress, etc.*;—at xxiv. 8, in plur., of various kinds of sorrow.

*ὧμοιόθην*, 1. aor. ind. pass. of *ὧμοῖω*.

*ὧμος*, *ου*, *m.* *A shoulder.*

*ὧρα*, *α*, *f.*: 1. *A season; a*



*usual, or customary, time for something.*—2. *Times, generally.*—3. *An hour:*—*ῥα τρίτη, third hour, i. e. 9 o'clock A.M.*;—*ῥα ἕκτη, sixth hour, i. e. 12 o'clock, noon;*—*ῥα ἑννῆτη, ninth hour, i. e. 3 o'clock P.M.*

*ῥα-αἰος, αἰα, αἰον, adj. [ῥα-α, "season"] ("Pertaining to ῥα"; hence) Of things: Beautiful, graceful, etc.*

*ῥαγίσθη, 1. aor. ind. pass. of ῥαγίζω.*

*ῥαχσαῖμην, 1. aor. ind. of ῥαχέσθαι.*

*ῥα, adv.: 1. As.—2. Like as, just as.—3. In what way or manner; how.—4. With numeral adj.: About.—5. When.—6. That.*

*\*ῥασανά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I beseech Thee"; in Prayer-book Version, "Help me, now") Hosanna; an exclamation or address of entreaty, supplication, etc.*

*ῥα-αὐτ-ως, adv. [ῥα, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) Just so, in this very manner; in like manner.*

*ῥα-εἰ, adv. [ῥα, "as"; εἰ, "if"] 1. As if, as it were.—2. With numerals: About.*

*ῥα-περ, adv. [ῥα, "as"; περ, enclitic particle] As indeed, even as, just as.*

*ῥατε, conj.: 1. So that: a. With Indic., to mark a fact.—b. With Inf., to mark a result or effect.—2. With Inf., to mark an intention or intended result: So as, as for, for the purpose of doing, etc.*

*ῥα-ιον, ἰον, n. (dim. only in form) [οὖς, ῥα-ός, "an ear"] An ear.*

*ῥαφελ-έω -ῶ, f. ῥαφελήσω, (p. ῥαφέληκα), 1. aor. ῥαφέλησα, v. n. and a. [for ῥαφελ-έω; fr. ῥαφελ-ος, "help"] 1. Neut.: To be of help or service; to be of benefit; to profit, avail.—2.: a. Act.: To help, aid, assist; to benefit, profit.—b. Pass.: ῥαφελ-έομαι -οῦμαι, (p. ῥαφέλημαι), 1. aor. ῥαφελήθην, (1. f. ῥαφελήθισμαι), To be helped, etc.; to receive help or benefit; to be benefited, profited, advantaged;—at xvi. 26 τί is Acc. of "Respect" after ῥαφελεῖται.*

*ῥαφθην, 1. aor. ind. pass. of ῥαφω.*

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